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The Living Church

VOL. LXI MILWAUKEE, WISCONSIN, JUNE 14, 1919 NO. 7

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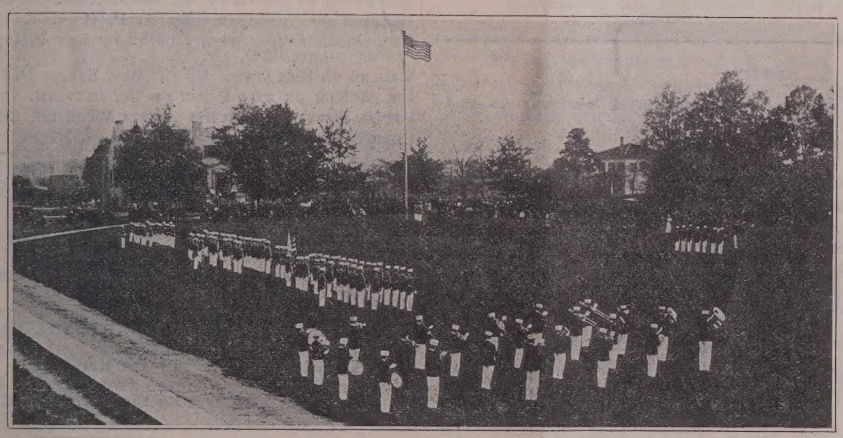

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A Weekly Record of the News, the Work, and the Thought of the Church

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NO SCENE is continually and untiringly loved, but one rich by joyful human labor; smooth in field; fair in garden; full in orchard; trim, sweet, and frequent in homestead; ringing with voices of vivid existence. No air is sweet that is silent; it is only sweet when full of low currents of under sound—triplets of birds, and murmur and chirp of insects, and deep-toned words of men, and wayward trebles of childhood. As the art of life is learned, it will be found at last that all lovely things are also necessary—the wild flower by the wayside, as well as the tended corn; and the wild birds and creatures of the forest, as well as the tended cattle; because man doth not live by bread only, but also by the desert manna; by every wondrous word and unknowable work of God. Happy, in that he knew them not, nor did his fathers know; and that round about him reaches yet into the infinite, the amazement of his existence.—*Ruskin.*

The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXI MILWAUKEE, NEW YORK, AND CHICAGO.—JUNE 14, 1919 NO. 7

EDITORIALS AND COMMENTS

The Peace Treaty and the Senate

WILL not the press, secular and religious, join us in appealing to the American people to make known their great displeasure at the studied boorishness which is being displayed in the senate and in some few but well-established daily papers in regard to the peace treaty?

We are not thinking now so much of the fact of opposition to the treaty, quite recognizing that its very immensity must leave portions open to criticism and that, in all probability, no single person, whether of the Peace Conference or outside, is or could be satisfied with it in all its provisions; but rather of the manner in which so serious a matter is being treated in Washington.

Seldom have we had such cause to be ashamed of certain of our legislators as at the present time. There has always been a small sprinkling of boors in the senate and probably always will be; but never in our recollection has boorishness seemed to be so willingly tolerated by men who are themselves not boors as at the present time.

Let us remind our readers of the customary procedure of the United States in making treaties. Whether the long, musty records of the past would disclose any exception we cannot say, but what has been the usual practice is beyond question.

The treaty is negotiated between the diplomatic representatives of the United States and the other high contracting power or powers. None but the executive and the state departments are negotiators on behalf of the United States. Not until it has been completed and signed by the diplomats on both sides is it laid before the senate. The "advice and consent" of the senate are then invited; and the senate, after careful consideration, gives or withholds that "consent", or gives "advice" in the form of amendments—which latter are then returned to the President as the "advice" of the senate, and he, in turn, either accepts the advice and lays the matter anew before the other party, or withdraws the draft of the treaty and drops the matter. The failure of an important treaty with England by the latter method in Mr. Roosevelt's administration will be readily recalled. Of course, the senate has the right to "advise" the President in advance; but to do so uninvited would be most unusual.

The draft of the now pending treaty has been signed by the diplomatic representatives of the Allies, but it has not yet been signed by those of Germany. It is by no means certain that it is yet in its final form. To submit it, in its present form and under present conditions, to the senate, would be a gross violation of every diplomatic propriety and precedent. Moreover that would seriously complicate the matter of ratification, since it could not be ratified before it was completed, and it could not be completed before it had been accepted by the diplomatic representatives of all the signatory powers.

When the senate proceeded to debate a treaty that had not been laid before it, was notoriously not ready for submission, and had not been accepted by the enemy powers, it was guilty of a grave impropriety; while the boorish manner in which it has been discussed by certain senators, the repeated insults in debate to England and English statesmen, not to say to the President of the United States, are such as would have been esteemed deliberate German propaganda a year ago, and are equally contemptible to-day.

Are Americans no longer proud of what this nation has accomplished? Do they want to go back to the dreary anti-British hatred that we have been trying during these years of war to counteract? Has England, or has she not, given us cause to trust her in this war? Do we wish to be her friends or her enemies?

Let men differ as they will upon political questions at home, but let us all—all of us who deserve the name of loyal Americans—denounce all attempts at making partisan footballs of those sacred matters that have involved the blood of our sons. Mothers who wear the gold star, sons who are still suffering in military hospitals, are insulted by the manner in which their supreme sacrifice is now being treated.

The treaty of peace is a frightfully serious matter. It differs from all previous treaties in three essential characteristics: in the magnitude of the war, of which it is the conclusion; in the attempt to make future wars as nearly impossible as can be made; and in the great number of nations, each with separate interests and varying ideals, which must collaborate and unanimously agree in order that any treaty whatever may be negotiated. If Japan or Italy could be left out, or could be persuaded to accept Anglo-Saxon ideals, the treaty could be improved. It is obvious that they cannot. The unprecedented circumstances make the negotiation of the treaty probably the most difficult diplomatic feat that was ever attempted; and, if it fails, the civilization of

the twentieth century may almost be said to go down into defeat.

And because the United States is only one of so great a number of interested powers, it is next to impossible for the senate to amend the treaty, though the precedent established by Mr. Roosevelt and Mr. Root of ratifying it with a declaratory statement of the understanding or position of the United States, as in the Hague conventions, is quite feasible.

But does one reply that the senate has the constitutional right to amend the treaty? Rather, we would say, it constitutionally has the power to do so. It is a power of the same character as that of tearing down the machinery of government by refusing to pass appropriation bills or of enacting any legislation such as is calculated to disrupt the government. All legislative bodies have the legal power to create anarchy. And the power of the United States senate to plunge the world into hopeless anarchy, by refusing the coöperation of this government in the treaty that stands for the reconstruction of the world, is a power so overwhelming that its wide reach can hardly be over-stated. Yet, when this treaty has neither been completed nor laid before the senate, the partisan debates upon it have been an insult to the intelligence of the nation and a slap upon the statesmen of those nations with which we have until now been associating as brothers and friends, not to say upon our own.

Let no one suppose that subsidiary questions are germane to this paramount issue of patriotism and sense of national responsibility. It may be that Mr. Wilson has been wondrously tactless in dealing with the senate; it seems so to us. It may be that he has been unhappy in the choice of some of his associates in the government. Very likely he has the defects of an exceedingly determined nature. No doubt the surreptitious appearance of copies of the treaty in New York (if they really have appeared) shows a bad leak somewhere—though at least as likely to be from German as from American or allied sources—and investigation may well be made. Perhaps some senators have cause personally to dislike the President. It may be that the President is not easy to work with. All these things help to explain the partisanship into which the senate and a part of the press and the nation have sunk—but they do not excuse it.

Whoever treats the treaty as a matter for partisan advantage or personal spite is a traitor to his country, for he is rendering aid and comfort to the enemy in this time of war.

Earnestly, fearfully, do we call upon loyal Americans and the American press to denounce these partisan and personal viewpoints that are so conspicuous in the premature discussions of the subject in the senate. The blood of our sons, shed upon the fields of France, challenges the irreverent to recognize that in the earnest efforts of the Versailles diplomats to establish a basis of permanent peace they are on holy ground. To discuss those efforts in the manner in which senators have been discussing them is little less than blasphemy.

When the proper time for discussion arises, which will be after Germany has signed the covenant and the President has formally laid it before the senate in a dignified manner, the handicap of this premature and improper discussion will reflect serious discredit upon those responsible for it. One hopes that their own constituents will vigorously demand an accounting.

But one also hopes that the group of old-time American gentlemen and patriots in the senate, regardless of party, will now firmly assert themselves and demand that the current outrage upon the sensibilities of the American people and the dignity of the senate shall cease.

Award of the Pulitzer Medal

IT is with more than local pride that we note the conferring upon the Milwaukee *Journal* of the Pulitzer gold medal "for the most disinterested and meritorious public service rendered by any American newspaper". This is only the second time that this distinguished award has been made, and the specific ground upon which it is based is "its strong and courageous campaign for Americanism in a constituency where foreign elements made such a policy hazardous from a business point of view". The award was recommended by a jury of the Pulitzer School of Journalism, Columbia University, composed of Dr. Talcott Williams, Prof. Walter B. Pitkin, Prof. Roscoe C. E. Brown, and Robert E. MacAlarney. It was then adopted by an advisory board of the school, consisting of a group of the leading journalists of the nation; and finally it was "approved" by the trustees of Columbia University, among whom the names of Dr. Manning and the late Bishop Greer afford special confidence. Only once before had the award been made, when, in 1917, it was conferred upon the New York *Times* "for printing in full valuable documents affecting the issues of the war"—a reason much inferior to that assigned in connection with the present award. The following is a portion of the statement made on behalf of the advisory board by Melville E. Stone, of the Associated Press:

"The Milwaukee *Journal* was one of the first newspapers of the United States to recognize the absolutely uncivilized methods employed by the German government in conducting its war against civilization. It was the first newspaper of the country to employ an editor for the sole purpose of following German propaganda. It made thousands of translations from the German-language press of the country to show how thoroughly Germanism was entrenched in the hearts of the editors of these papers. It now holds in its vaults almost 5,000,000 words of original translation of propaganda and other pro-German matter.

"In its editorials, from the very beginning of the war it has followed an absolutely and unswervingly American attitude. In a city where the German element has long prided itself on its preponderating influence, the *Journal* courageously attacked such members of that element as put Germany above America. It printed, during the period of the war, thousands of columns of special matter on Germanism in Germany and in this country.

"It was one of the first, if not the first, American newspaper to demand the recall of the charter of the National German-American alliance, after having given in its columns ample evidence of the nefarious activities of that organization. It has consistently urged that foreign language instruction be removed from the graded school curriculum, and that such study be reserved for the high school. In this it has been successful. It has agitated against the Germanizing influence of the German language theater, and has urged, with success, that plays in German at least be kept off American boards until peace is signed.

"Early seeing the hand of German propaganda in American politics, it showed up a Milwaukee meeting of German clergymen conducted against the national government and planned by leaders of the American embargo conference who have since been properly labelled by the federal courts of the land.

"It has consistently opposed the reëlection of Wisconsin congressmen, both Republican and Democratic, whose records have not expressed the highest Americanism. It did its share in showing up the telegraphic propaganda by which Germany hoped to keep this country out of the war.

"It is estimated that, in its efforts to show these things, the *Journal* printed, from November, 1915, to November, 1917, no less than 750,000 words of original matter not printed by any other paper in the United States. Some of the more important exclusive stories were sent out in proof to all the great newspapers of the country and to members of congress and other influential Americans in all parts of the East and Middle West."

When a record like this is made by an American daily paper one realizes that there are still great editors whose policy is not dictated by their advertising departments nor corrupted by fear of consequences.

How courageous was the *Journal* in its long-continued

campaign of Americanization will appear when we say that never before had a powerful influence in Milwaukee dared to defy German sensibilities and the German vote. So recently as when the Anglo-French bonds were floated in this country, no single Milwaukee bank would coöperate in placing them on the market, and a morning paper made very thinly-veiled threats of heavy withdrawals of deposits from any bank that might attempt to do so. Not for many years have Germans, whether by birth or by immediate descent, been a majority in Milwaukee, but from the days when it was a German village they have held a political preponderance which was scarcely questioned until the *Journal* defied that section whose numerical strength was unknown, whose sympathies were German rather than American. To the *Journal* in large measure, though with other civic influences as well, is due the credit for giving Milwaukee, as a whole, a thoroughly American consciousness, so that at every test, whether through recruiting volunteers, through the smooth operation of the draft, or through raising money for liberty loans or for Red Cross, Milwaukee was "over the top" in advance of most of the other cities that had much smaller problems by reason of the character of their population. Moreover it is right to say that, though there are elements in Milwaukee that hate the *Journal* quite beyond expression, the city as a whole so responded to its leadership that the *Journal's* circulation grew by leaps and bounds, exceeding the hundred thousand mark, and placing the paper among the few recognized great papers of America.

The Mayor of Chicago could prate of his city as the "sixth (was it sixth?) German city in the world" and be reëlected; no one will ever be justified in speaking of Milwaukee as other than a distinctly American community—for which the *Journal* is largely responsible. And many citizens of German descent have been among the leaders in giving expression to the patriotism of Milwaukee and in carrying on all the work of the war-time activities.

We could wish that the Pulitzer award had also taken cognizance of the fact that for many years the *Journal* has invariably stood squarely in support of all those movements for civic advance that, in most cities, have such great difficulty in enlisting the support of the press when they are not confronted with its active opposition.

It is a matter of some pride to us that an editor of the *Journal* now holds the distinguished position of president of the City Club, which for three terms was held by the editor of THE LIVING CHURCH; and the always cordial coöperation of the two editors in building up that organization, which has easily stood first in promoting the civic interests of Milwaukee, is among the most gratifying experiences of the present writer.

The *Journal* stands to-day, by disinterested award, first among American papers in the service that it has rendered during the war. It deserves the encomium. And the recognition of the fact in this signal manner is a great gratification to us.

THE LIVING CHURCH tenders its heartfelt congratulations.

The British Y. M. C. A.

WE have recently been enjoying the war story of the British Y. M. C. A. as it is told in Sir Arthur K. Yapp's little book, *The Romance of the Red Triangle* (Doran, New York). The multitudes who know and trust the Y. M. C. A. in its American work will delight in reading the record of the same work extended to the British troops throughout the world; and the less enthusiastic, familiar perhaps to weariness with the American phase of the work, will find a new interest in the slightly different spirit and varied methods of the British.

Even by his style alone the author gives life to the subject, and things which have become too familiar live anew in his terse and vivid sentences. He enlivens but does not overload the work by telling of specific incidents, some of them exquisite little vignettes of human courage, love, and sacrifice. It is as much by his method as his subject that he justifies the word "Romance" as applied to his narrative. He carries the same note of romance further in his fine appeal to the imagination in picturing the work of his Association in the mountains and in the deserts, in the crowded centers where England made munitions, in the far places of the world, by the shores of every sea, in dugouts close to the front trench, in palaces and places of pleasure converted to a nobler use, and in a thousand huts bearing the same sign and doing the same service, from Ceylon, through Bagdad, over the nearer East, along the battle line, in Blighty, and on to the farthest outposts on the snows of Canada. In its organization, in its magical command of resources, in its ubiquity, the British Y. M. C. A. presents a new and fascinating aspect of the Empire upon which the sun never sets.

To the American, especially one who has heard much of the criticism and discontent from overseas, there is special interest in the differences of the British method and more so as they appear without emphasis or other allusion on the part of the author. The most striking, perhaps, was the very large use of women workers, releasing able-bodied men for service. The next, that we are assured that in many cases the Y. M. C. A. gave in great quantity and absolutely freely of its supplies to the Red Cross service. Again, that while it did a large trading business in its canteens, it did so wholly at its own discretion and where it considered such work useful, and was therefore not limited or burdened by responsibility to the Government or any other outside influence; and lastly, that its huts were open to all kinds of religious workers for holding their own proper services, and this to Jews, Mohammedans, and Buddhists, as well as to Christians. Some of our American huts were open to different Christian camp pastors, among them occasionally to a Roman Catholic chaplain, but as a rule they were used only for services conducted by the Y. M. C. A. Many kinds of Christian ministers were asked to officiate and preach, but they appeared not on their own responsibility but as guests of the Association. The fact that so large a proportion of our American war secretaries were ministers probably had much to do with this arrangement. In view of much that has been said of late about this organization, it would seem that all of these differences are in favor of the British. In addition to this, one gathers that there was a psychological difference too subtle to define without large experience: a difference, the essence of which would seem to lie in a closer sympathy between the Tommy and his Y. M. C. A. worker as compared with the distance between the Doughboy and the typical American "Y" worker. This is a mere suggestion subject to much criticism, and is based upon psychological facts which should not be ignored. The book carries one along with growing enthusiasm for a splendid and world-wide institution, at once an inspiration and a rebuke to a divided Christianity. And yet—

And yet, is it entirely Christian to blow one's own horn with never a pause or a minor cadence? Is it well to call in everybody to blow it for one, with a highly laudatory quotation from a king, a viceroy, a general, an admiral, a charwoman, and everybody else, at the head of every chapter? Is it wholly reassuring to have a Christian work recounted in one long resounding roar of praise? These questions and others arise in the minds of those who, while they rejoice that Faith has found its expression in good works without which faith would be dead, believe also that good works proceed from a faith imparted by the Christian ministry and sustained by the "Bread of Life". These questionings hardly take shape in the mind of such a reader before they are answered in the chapter upon The Religion of the Red Triangle. Here the author quotes two passages from an Anglican journal, *The Challenge*. We do not know who wrote them, or in what spirit they were published, but they are quoted as expressions of the author's mind: "The outstanding religious achievement in this war in the eyes of the public at large has not been the daily service in church, or not even the Holy Communion, but the work done in the Y. M. C. A. huts. It is along these lines that we must travel if we are to win the world. For the mediaevally minded, for the intellectually timid, there is always Rome, but it is not by those that the new England will be built." Again: "After the war there will be a Holy Roman Church and a Holy Y. M. C. A., but no more Church of England."

In spite of many assurances that the Association is

"helping the work of the Churches" and inducing every man to join the "Church of his choice"; and in spite of the fact that this is really done, is not the ultimate state of mind the one expressed in these quotations, which may be summed up thus: "The Y. M. C. A. presents a full and final embodiment of the Christian religion. If you do not like it you can go to the Pope and be ———, etc." And this point of view is not for the war only.

The last chapter proposes that the huts be made permanent. "We should like to see in Jerusalem, in Paris, Brussels, Antwerp, Belgrade, Bagdad, in Russia, Roumania, Italy, India, and other states that have suffered with us in the war, well-equipped Y. M. C. A. buildings erected to the glory of God and to the memory of the glorious men of the Allied Nations who have made the supreme sacrifice in the sacred cause of Liberty."

We would like to see the Church there, too, teaching, preaching, building up *souls* to the glory of God.

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE "FATHERLESS CHILDREN OF FRANCE"

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors to particular French children:

659.	In memory of Frank M. Hutchinson, Sewickley, Pa.	$ 73.00
69.	Robert Lee Boyd, Wheeling, W. Va.	20.00
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283.	Eolia Red Cross Women, Eolia, Mo.	36.50
375.	Woman's Missionary Society of the Methodist Church, Hendersonville, N. C.	36.50
408.	St. Paul's Altar Guild, Marinette, Wis.	9.13
444.	Florence Nightingale Society, Racine, Wis.	36.50
	Total for the week	$ 295.15
	Previously acknowledged	$53,359.52
		$53,654.67

FRENCH WAR ORPHANS' FUND

Patriotic Organizations and Congregation at St. Philip's Church, Easthampton, Mass., May 25	$ 28.25
Junior Auxiliary, Culpeper, Va.	9.00
	$ 37.25

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A. R.	3.00
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Ladies Guild, St. John's Church, Green River, Wyo.	16.00
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Woman's Auxiliary, Grace Church, New Market, Md.	3.00
J. E. K., Hartford, Conn.	5.00
A communicant of the Church in Charlotte, N. C.	6.00
Josepha W. Douglas, Evergreen, Colo.	99.48
Mrs. O. W. Lehman, WaKeeney, Kans.*	2.50
Mrs. Jordan S. Thomas, Charlotte, N. C.*	2.00
Rev. and Mrs. John L. Jackson, Charlotte, N. C.*	1.00
	$206.23

* For relief of children.

SERBIAN RELIEF FUND

Mrs. Richard Floyd Clinch, Hubbard Woods, Ill. $ 20.00

THANKSGIVING FOR THE RECOVERY OF JERUSALEM FUND

Mrs. Richard Floyd Clinch, Hubbard Woods, Ill. $ 15.00

THE STATE OF THE CHURCH

[FROM A REPORT TO THE CONVENTION OF THE DIOCESE OF CHICAGO]

IF THERE IS widespread apathy toward religion to-day, and there certainly is, there are beneath the surface signs of conscious spiritual need which can be judged by the growth of superstitions and cults of every sort which masquerade as religions and offer their shoddy wares to troubled and yearning hearts. Most of the articles of the Christian Faith are finding acceptance in one quarter or another, in one distorted form or another, under strange and modern labels. The resurrection of the body and the life everlasting and the communion of saints reappear and receive new emphasis in the aegis of spiritualism and societies for psychical research. Miracles of healing and witness thereto attract great crowds to Christian Science temples even as to the holy wells and shrines of old. The Fatherhood of God and the brotherhood of man is proclaimed as a new and satisfactory religion by Bahaists and New Thought cults. God the Holy Ghost reappears as the Immanent God of Mr. Wells and the Life Force of modern vendors of all sorts of ghostly therapeutics. Fugitive and confused, broken, fragmentary, distorted, as these pseudo-Christian presentations are, they bear witness to the yearnings of men for the full Gospel of the Catholic Church which holds in balance the great truths of revelation which she has tested in her own experience.

DAILY BIBLE READINGS

BY THE REV. DAVID LINCOLN FERRIS

ST. JOHN THE BAPTIST

N our readings for this week we turn aside from the Trinity lessons to consider the character and work of St. John Baptist, whose nativity is commemorated the 24th of this month. His life and its tragic ending form one of those paradoxes which make up the mystery of Providence.

Why should a man of St. John's known character, and his contribution to the cause of the Kingdom of God, be apparently left alone at the end? Has goodness no material reward? The contrast with Herod at the close of St. John's life seems such a contradiction: the royal palace and the bare stones of the prison floor; the gayety of the banquet hall and the loneliness of the dungeon; all that the world calls success, and all that the world calls failure.

But are we justified in drawing a conclusion so contradictory to our beliefs about the character of God from the conditions which surround any single human life? We believe that God is not rightly judged by isolated events. That which seems is not always that which is. The providence of God is a system in which a thousand years are as a single day, and in which that life is long, no matter what its years may be, which in God's purpose answers life's great end.

The unfolding years will never be long enough to estimate the results of St. John's life and work. In point of time he was the first Christian, in point of appreciation of Jesus he began where the disciples ended, in point of privilege he stands alone in the world. Such courage of conviction, loyalty of purpose, and humility of spirit have marked him as a singularly attractive character whose memory the Church will not willingly let die. The work of the Kingdom of God will always be done by men of the character of St. John Baptist, who like Moses "account the reproach of Christ greater riches than the treasures of Egypt."

Sunday—Malachi 3:1-12. God is always raising up men like St. John Baptist to do His specific work. "Behold I send my messenger." Have you ever realized that in your own individual sphere God has placed you to do a work which otherwise will never be done? You are to be His witness. Do you want Christ to represent you above as you represent Him below?

Monday—St. Luke 1: 57-end. "Thou, child, shalt be called the prophet of the Most High." May God grant to us something of such a verdict when our work is done. Can any service in life be greater than to help to prepare the way for the Master's coming—not only in the ministry, but in every walk of life?

Tuesday—Isaiah 40: 1-11. Dr. Moulton calls this chapter one of the "Masterpieces of the Bible". Its relation to the life of St. John Baptist is one of peculiar significance in the sweep of prophecy—the voice in the wilderness, the highway in the desert, the uneven made level, and the rough places made plain. Is there no wilderness but in Judaea, and no desert but in Arabia? Are you helping to smooth out the wrinkles? Is there no mountain where you can tell the good tidings—no city in which you can say: "Behold your God"?

Wednesday—St. Luke 3: 1-14. What kind of life would you say counted for most in the Kingdom of God? Would it not be the life which rouses men to ask: "What must I do?" Think of the compelling personality as well as the messsage which brought out that question from the multitudes, the publicans, and the soldiers. Does the influence of your life make men long to be better?

Thursday—I Kings 19: 1-8. There were many points of similarity between Elijah and St. John Baptist. Try to define some of them, and remember it costs to be God's messenger.

Friday—Mark 6: 14-29. Note the parallels between Elijah and St. John; Ahab and Herod; Jezebel and Herodias. What fundamental religious principle do you think sustained these men? Is it yours?

Saturday—St. Luke 7: 18-35. Think of the eternal satisfaction it would be to have a part of the Master's encomium of St. John: "None greater than John." What is He going to be able to say of your life?

PEACE IS the fruit of love; for to live in peace, we must learn to suffer many things.—*De Lamennais.*

The Proposals for an Approach Towards Unity

By the Rev. Herbert Kelly, S.S.M.

II

THE easy escape from *Denominationalism* is by Undenominationalism, which is the way of repudiation, the way of negation, the way of abandonment of belief. There is no reason why it should not be pursued indefinitely until all mankind is redissolved into formless atoms. We shall be safe from disunion when there is no longer pretense or effort at Unity. We shall no longer differ in our beliefs when we no longer have any. Certainly no Catholic—I should have thought no Christian—man would accept a system of Unity on a basis of unbelief. The method is wrong from the start.

Inter-denominationalism is an excellent basis for conference, or for work on a limited subject. The moment you step into the general field, it becomes undenominational. All denominations may combine to provide our soldiers with cigarettes and cinemas—both worthy Christian objects. But when it comes to dealing with men's souls, the worker must be either free to give all that is in him without fear of being tripped up by a fellow-worker, or he must confine himself to common platitudes.

Inter-denominationalism as a basis of Unity means Federation, and that as Catholics we can no more accept than we can accept Undenominationalism. In the first place, we want Unity, which implies a single whole life. And Federation is not a unity, but an alliance, necessarily for limited and specific objects, of fundamentally different bodies, each having its own life. The allied armies in France came near to disaster while they coöperated as separate bodies. Victory was given to them when they became a single unity under a single direction. And it was so with the American colonies at the Revolution. To Federation, there is one simple answer. It implies the perpetuation of denominational separation under a modification which will do away with some of its inconveniences. And those inconveniences are only the symptoms; they are hardly the smallest part of its real evils.

Of all that I would say no more. There is a disastrous multitude of people to whom Reunion is nothing more than a matter of organizations. I was told of a most important Reunion Committee which argued for days and weeks about the authority for appointing ministers, but gave no attention at all to the doctrine they were to preach. The unity we need is not a matter of conveniences, which can be met by efficiency of organization. It is not a mere unity of individuals as in a single denomination. We want a unity of faith in the reconcilement of understanding, so that all broken and partial visions of truth may be brought into harmony, all our severed gifts of spirit may be harmonized by the working of One Spirit into a unity of spirit; universal—not merely by the material fact of its numerical inclusiveness, but first by its spiritual inclusiveness of every gift, in knowledge and power. It is from the spiritual unity that numerical unity is attained, just as in Christ the salvation of men follows from Humanity having been saved and reconciled.

We may not all express it this way; some of us can hardly express our meaning at all; but this is what we dream of under the heading of Reunion or of Corporate Reunion. The true principles are given in two well-known platitudes:

(1) All bodies are right in what they affirm, wrong in what they deny.

(2) We can make our way to Unity when we cease asking what we or others must concede or give up or tolerate, and ask how much we can learn or gain or give, from and to one another.

I call these platitudes because they so appeal to everyone's conscience that almost everyone accepts and repeats them. Like all platitudes, they annoy us and make us suspicious, because most people quote them without any sense of their meaning, and quite frequently in cheerful combination with proposals which are absolutely contradictory of their plain meaning. I do not think we ought to assume dishonesty. The fact is that these are very difficult principles to apply. We shall find difficulties ourselves, and we must not wonder if others find them. Yet, since they do appeal to people's conscience, it is worth taking some trouble to get at their real meaning.

What have we to give, which we want others to accept? I think we can summarize our offer in four main headings:

(1) We stand by the Gospel of what God has done, unalterable because it has been done, and Catholic because it has been done by God for all men; that is, the Incarnation, the Cross, the Resurrection, and the Ascension of Christ:

(2) We stand by the Catholic Church as the actual society Christ has made for the unity of all men:

(3) By the Catholic priesthood, as the embassy of God, sent by His authority as the bearer of His gifts.

(4) By the Catholic sacraments, as the outer form in which God gives to all the supreme help of His life and presence.

Against this appears another view, built on the Spirit, claiming freedom and direct access of the spirit-borne soul to God:

(1) Doctrine is something taught and believed; and, like all human words and thoughts, it implies a certain variability and development.

(2) The true unity of man is an ideal to which we are being brought by the Spirit through diversity of ways and forms.

(3) The ministry is developed from the body, as the expression of the spirit within it.

(4) The worship of the body, even the sacraments, are the expression of the worship.

It is contended that this second view is also true, and that our refusal to recognize other Churches, ministries, and sacraments involves negation. But in truth the negation lies on the other side. If there is one Church, a Divine Priesthood, a Divine Sacramental gift, they cannot be other than necessities for all. If we may not insist on necessity, we must abandon our beliefs altogether. We are only allowed to retain certain forms from which the whole spirit has departed.

In fact we do not deny any of these "Protestant" or "spiritual" conditions; we only deny their sufficiency. I think we might say that they belong to the perfecting of the Church, the fulness of its activity, but they must be built upon the Catholic conditions, which concern the fundamental necessities of the Church. Thus to illustrate by one example; we do not deny other ministries because we affirm also the necessity of a priesthood. A Congregationalist once said to me, "I admit your ministry: you deny mine." I replied, "Not the least. I admit your claim to preach the Gospel. You deny my priesthood." He admitted it was so.

I claim those platitudes, therefore, as the real truth and as wholly ours, if we can only make them real. But I admit that this is extraordinarily difficult. All our life, we have all been pledged to denominationalism. We have lived in this life. It has developed its own mind in us. We may be very conscious of weaknesses in it, due to causes we cannot analyze. Of course we know there are other bodies, whose ways we have been accustomed to think rather foolish. We learn to tolerate and in a measure to respect them—from the outside.

"If a man wants to learn Catholicism, there are ample opportunities": That is out of accord with experience. It is quite extraordinary how little all the dust and effort of our controversies and expositions or even irenics ever penetrate below even the merest surface. I know of a representative group of picked theological students in England who were asked to discuss Unity. They listened with amazement to an elementary exposition of the Catholic idea. They had never heard it. Asked for their own conception of the Church,

they confessed they had never seriously considered the question, and went on, palpably raking some notions together for the first time. How can it be with the laity busy in other matters? Our assertion of the necessity of priesthood is not a negation of the idea of ministry; it is an assertion of a further idea. But when a man has grown up in a denomination, seen only through its eyes, you seem to him to be affirming a mere abstraction of which he knows nothing. In negating the sufficiency, you seem to be negating the whole value of something which has made his soul.

In fact, abstract reading about a system you have never lived in or seen at work takes one's mind a very little way. I well remember my first visit to Africa, and first months in Japan. One had read and heard a good deal, but there was no background for its reality. I know too well the difficulty of getting people to understand the principle of plain-song, or the glory of Eucharistic worship, if they have never heard or seen them.

The fact is, Denominationalism is a system of aloofness, of water-tight compartments. And it is an extraordinarily effective system. Individuals can escape from one compartment to another; but they leave the system more rigid than ever.

We ourselves are an example of it. The Protestant bodies have so much which we lack, a freedom, a spontaneity, an enthusiasm, a capacity for getting things done, and very often a level of personal delightfulness; we can laugh sometimes, but I wish we could get something like it. Why can't we? We are so clear about what we have to give. We are not conscious of denying anything. We preach about spontaneity. We acclaim enthusiasm. We put a high value on good works. And yet! But why is it so? We do not know. I do not know.

And why do we not know? Why is it that we cannot even learn what is the matter with us? There are two things, the Word and the Spirit, the form and the animating life, the body and the "soul"; the first of each pair is always easy to lay down and explain, the second is always difficult. You can explain the rules of the Church; yon can only be rhetorical over love and freedom of spirit. Is that the reason? Partly, I suppose, and partly we must just sigh and say: It is so easy to know what you have and what you want to give; it is so very, very hard to know what you have missed. Indeed it is so hard to believe that we ourselves are missing anything. If we did know, if we did believe it, we should search earnestly and keep knocking. Was there not a Catholic Church at a place called Laodicea, which was rich and had need of nothing?

It is all so heart-breaking. In all fruit of good works, what comparison is there? Clerks and shop boys thrown upon the lodging houses of London, New York, and Chicago; here and there sporadically a faithful priest who will care for them; but the Catholic Church who cares for all, to which all may turn, is the Y. M. C. A.! Who will lighten the intolerable discomfort of our soldiers? Y. M. C. A. leads the way and bears the major burden. The Church Army, and even the Knights of Columbus, follow at a distance, sometimes grudgingly. In Japan the Salvation Army labors for the criminals, grapples alone with the horrors of the white slave traffic.

And yet, all this splendid capacity is in the central matter so pitiably futile. Y. M. C. A. religion—the truth must be told—is at best a religious amusement, and quite commonly a soldiers' derision. The Salvation Army preaching is quite ineffective, despite the splendid powers of its Japanese leaders. An eminent preacher spoke by request to our theological students. I do not know his denomination. He was very typical. I have seldom met anyone sweeter, humbler, more attractive, or, in the end, less effective. All this splendid energy, earnestness, power—what a pathetic waste it is! It might do so much; but, like the compressed air bubbling through an aquarium tank, it just suffices to keep us from absolutely rotting. You cannot say more. It does not shift America.

I can see why well enough. Worshipping its own gifts, relying on them because they are gifts of the Spirit, lacking the Catholic Faith in God, faith in a given Word, in the actuality of God's Order, in the solidity of a given Form, in Christ as a Way and Truth as well as a Life, it does not worship, and it cannot bring other men to worship God. It can only display and preach. It relies upon its own sweetness. In the end, it is found preaching "personality".

I can see all this. I find it as hard to make them to see, as it is hard for me, for us, to see why we lack the gifts of the Spirit. I can only see we do; that is why individual conversions appeal to me so little. We shift a number of men from one side of the balance to the other, from one alternative to the other. But we are balancing, playing the alternatives against one another; we are not unifying. And it is the unity which is essential. Christianity consists in the unity of opposite elements, these opposites, and is stultified by their division.

Yet one sees the impossibility of Corporate Reunion as clearly as one sees its necessity. All our conferences, expositions, efforts, do not penetrate the mass of any denomination. The surface which they do stir is either resentful or "converted"—and the mass hardens itself.

This impossibility makes, to my mind, a fresh appeal, the one tempting argument, for Reunion at all hazards. Reunion by recognition. A dear and trusted brother laid down a very fundamental truth. Speaking to "Non-Conformists" he said: "We all talk of unity by agreement, but the fact is that agreement comes only from unity." When we live together in one, we *do* learn from one another; when we drop back into our separate life by aloofness, we develop only in the development of separation. If we could become a Church, we should not necessarily come together. We might develop parties, but even parties, though they grow a denominational spirit—as our Church shows pitifully—are a less evil than formal denominations, for the aloofness is less a formal necessity.

Let not my Catholic brethren shudder at me. I fully admit that this road of recognition is also *verboten*. We cannot do it. But that is, so far, my point. They all seem impossible. It is our duty to stick to the truth, to go on pleading against denominationalism, against aloofness, but we are all enmeshed in denominationalism; we, as well as others, although our Catholic faith or theory is dead against it. And in all our little boxes, apparently, we must just swelter, while Christianity dies out around us.

I can only say, I do not see a way out. That is human judgment. I mean this, that only certain roads are known to us, and God does not seem to approve any of them. But what does God approve? What is He doing, or going to do? I do not know.

(To be continued.)

UNITY THROUGH TRUTH

"UNITY THROUGH TRUTH" is an ancient motto. It is a sort of natural prophecy. It is contrary to the common judgment of our time. Unity through compromise—that is the new maxim. Unity by extending our list of non-essentials, and surrendering them as fast as we may. We are making such progress with this index, that, as if all our own difficulties were insignificant, we find ourselves already being counselled to recognize our unity with even other religions of the world. . . . But, short of such incoherent dreams, what would be the end of this negative way of decreasing differences by defining non-essentials? The differences that remain would be as obstinate as ever, unless we took a shorter method and defined as non-essential all the things we differ in. At present we agree—God be praised!—in more things perhaps than we know. And surely the sound hope of unity lies in urging all men to seek and find what are realities; then to speak these, demonstrate these, live these. As we seek and use realities in science, in history, in philosophy, so also in morals and in the revelation of God. Then the non-essentials that are harmful become as if they had never been. . . . If all seek truth, not self, nor party, nor traditions as such, we have unity already in will. And even when we can see no next step clear, let us keep our faces longingly towards the light, daily deepening (as we know how) our knowledge. The yearning of multitudes is not in vain. After yearning comes impulse, volition, movement.—*Archbishop Benson.*

LOVE IS indefatigable; it never tires. Love is inexhaustible; it lives and is born again of itself, and the more it pours itself forth, the more it abounds.—*De Lamennais.*

ASSISTING IN BELGIUM

BY THE REV. SAMUEL N. WATSON, D.D.

WE have news from Belgium by this morning's mail, and I know that you who have been the soul of so much that is helpful will be interested in it. A letter from Herzéle comes first—our little Belgian village which you know of.* The Comtesse de C— writes:

"I want to send you a few lines from Herzéle where I have just visited those blessed places in which my happy childhood was spent. I talked at length with all those brave people of whom you and Dr. Watson have been the saviours during these four terrible years of the German domination. I took part in the Easter festivities, which I filled with joy to all in the name of your friend whose generous gift made it possible; joy indeed, a feast of cakes for all the children of the village, and a distribution of clothing to the most needy; there were songs of happiness and of gratitude, and your names were blessed. They all beg that you will come and visit Herzéle and see the little village which is being born to life again after the tempest; and I am their interpreter in telling you that what they would like most of all is to be able to thank you by word of mouth. I wish I could write you in detail all that I saw there with my own eyes of what your work has been there—the countless numbers of garments given, the help brought to the poor and sick, all written down day by day in a Book of American Help carefully kept, all those little gardens in which were shut such elements of human suffering as one could hardly dream, and all of it comforted by the help which you made possible."

And another letter comes from Chimay, in the Province of Namur. The Comtesse de S— writes:

"Your gift was received with joy. My first purchase was a quantity of molleton for the women to use in making garments, and also for the use of the children in the school. This means a double charity; not only the garments, but they learn to sew at the same time; for I sent them quantities of thread and of needles. It is so long since they have seen good thread and needles; they will themselves write all their gratitude. I sent also a quantity of men's shirts, and I added some sheets for the use of the sick. I trust my use of this money meets your approval."

Madame de S— also writes:

"Just recently we made a pilgimage to the tomb of Miss Cavell at the Tir National. Forty-three tombs surrounded hers; 260 were shot on the charge of having given information to the Belgian forces. Among them was a young boy of 18 named Bodson. The poor boy was to have crossed the frontier the night my poor nephew went—he who was killed at the front just a month before my brother was killed. A cousin of mine had kept the boy in hiding in her house at the risk of her life until it was time for him to go; he was taken at the frontier, and he met his death heroically, refusing by a syllable to betray those who had aided him.

"With this inspiration we have decided to found in Belgium a branch of the *Croix Rose*—the Rose Cross—with the purpose of aiding the daughters and the sisters of those whom the Germans shot in this way, and afterward of aiding any needy young girl of the *petite bourgeoisie* who is suffering from the consequences of the war. This is the class which has been the most deeply hurt. We have already some money from France for this purpose, and our Committee will have correspondence with the *Croix Rose* of Paris."

The French *Croix Rose* has as its purpose the organizing of the young girls of France to give a cent a day for the aid of needy young girls in France and Belgium. Mrs. Watson is a member of its executive committee in Paris.

With regard to the Belgian Orphans, *"l'Enfant du Soldat Belge,"* the Comtesse de C— writes:

"Our Belgian Orphan Work is now admirably organized in Belgium itself. The committee is duly chartered. The meetings are held regularly at Brussels. The office of the committee is No. 127 rue du Trone, at Brussels. I can guarantee from personal inspection that the work is solid and well managed. We are doing all that can be done with the limited amount of money available. If you are in the position to do another bit of work for Belgium I assure you you cannot do a better thing than come again to the relief of these children. We have more than five-hundred demands for help on hand which we cannot satisfy, and the requests for help come daily. If you see any way in which we here, on our side, can effectively lend our aid to increase the number of our American benefactors, I beg you to tell us and we will lose no time in profiting by your good advice."

* It was this village that was largely aided by THE LIVING CHURCH family during the war.

LETTERS OF TRANSFER

BY A. P. G.

EVERY parish has within its borders communicants of the Church who have not brought letters of transfer.

There seems to be an impression among many people that a letter of transfer is a severance of old ties, and for sentimental reasons they hesitate to break these ties.

Again, rectors of parishes often send letters of commendation, but hesitate to send letters of transfer, because they do not wish to appear to be willing to have valuable associations severed. The rector to whose parish the communicant removes is really more interested in the matter than the rector of the parish from which the communicant comes.

Why cannot the plan of procedure be changed? Canon 41 of the General Convention permits this. When the rector of a parish discovers a communicant who has removed from some other place, he might have such communicant sign a statement as follows:

"I am a communicant of the Episcopal Church, and I wish to be enrolled as a member of.....parish."

Signed.....

Other information, concerning place of Confirmation, etc., could be entered on this slip.

With such a request in his hand the rector could then notify the previous rector or parish that A. B. had requested, in writing, to be enrolled as a member of ———— parish; and the proper entry should be made on the books of the previous parish.

Such a plan would place the burden of responsibility upon the most interested person, the rector, and would avoid any neglect of transfer due to the inattention of the previous rector, or any neglect due to a possible vacancy, or ill-kept books, in the previous parish.

DOMINANT IDEAS

[FROM THE CONVENTION REPORT OF THE CHICAGO SOCIAL SERVICE COMMISSION]

WE CALL ATTENTION to what Bishop Gore has called certain fundamental or "dominant ideas" underlying the immense changes now taking place in the social order. The reaction from those current ideas of the past century which underlay its political and social economies may be summed up as the reaction from the dogma that "the struggle for existence" and "the survival of the fittest" is an accepted and acceptable fundamental law of human progress. The emphasis to-day, as Bishop Gore points out, is upon:

1. The idea of the equal worth of every individual person; that every human person counts for one; that nothing can justify the misusing of one person in the interest of another man's profit or pleasure, and that every person in the world has a divine right to the opportunity of making the best of himself or herself and doing the best service of which he is capable.

2. That the welfare of the community should be supreme over the profit of the individual; the welfare of the community, the sharing of all the citizens in the best available life is to-day taken as the test of a good state.

These are fundamental Christian principles, for Christianity recognizes that "it is not the will of your Father which is in heaven that one of these little ones should perish". It also recognizes and emphasizes by its teaching of the Body of Christ that "the interest of all is the care of each and that the law of social action is from each according to his capacity to each according to his need". Many a time one hears it said that the whole question of social service is so vague, so intangible, so ambiguous that the Gordian knot should be cut and our Social Service Commissions abandoned. That argument is the argument of indolence. It is as if France, seeing the gigantic task of reconstruction before her, should refuse to begin anywhere the work of rehabilitation. So long as we have poverty and crime, so long as women and children are exploited in the labor market, so long as juvenile delinquency and crime increase or even continue; so long as greed and graft uphold inhuman landlords; so long as men fall among theives who strip them of their raiment and wound them and depart, leaving them half dead, it will not do for the Church to look with the priest and Levite and then pass by "on the other side". The Church needs not only to save souls, but she must share in creating a social order in which those souls shall be safe.

The Organization of a League of Lay Readers

By MATTHEW D. MANN, M.D.

ACCORDING to statistics recently published in THE LIVING CHURCH, the number of lay readers in the Church in this country is surprisingly large—more than four thousand. The question at once arises: Are we getting the best attainable results from so large a body of potential workers? We are forced to answer in the negative. Naturally follows the second questions, Why? And the answer is: Want of Organization.

I have prepared the following account of how an organization was effected and what it has accomplished. It may help others.

In 1891 there was formed in the Archdeaconry of Buffalo, which comprises one-half of the diocese of Western New York, "The Layman's Missionary League of Buffalo." It has now been in continuous existence twenty-eight years and at this time is healthy and active. The work was undertaken in response to a query made by our then Bishop, the late Bishop Coxe, "What can an American Bishop do without lay helpers?" The officers of the League are a president, a vice-president in each parish in the archdeaconry, a superintendent, a secretary, a treasurer, and an executive committee. The idea came from Pittsburgh, where such a league, started a few years previously, is still doing excellent work.

Of the officers the superintendent is by far the most important. His duty is to assign the readers to their special posts and to see that each station is provided with a lay reader for any and all services according to its needs. His telephone on Friday and Saturday is often very busy. Experience has shown that the fewer readers there are in charge of any mission the better. If one good man will take charge of a mission he will accomplish more than if the readers are frequently changed. Circumstances will have to determine this.

The work naturally divides itself into three classes.

First is the holding of services in such institutions as may desire or permit it, such as hospitals, jails, penitentiaries, homes, asylums, etc. We found most institutions very favorable to the idea, and since they have found us able and willing to go at any and all times, and absolutely reliable, always on hand when promised, they have called on us more and more. We have often had to take turns with representatives of other communions, but as they were forced to depend on regular ministers, who of course were very busy on Sundays, we had a great advantage. Here is one of the benefits of a liturgical service and lay helpers.

The second section of the work of the League is substituting for the regular clergy during their absence from duty. Very few of the twenty-two churches in Buffalo have not taken advantage of the services of the League in this way. In some instances some of the weaker churches have been kept going for long periods, even years at a time, during an interim, and thereby have undoubtedly been saved from extinction. Sudden calls for help due to illness can always be answered through the superintendent.

The third section of the work—and most important—is the founding and maintenance of new missions. Missions have been started in small towns and in growing parts of Buffalo where the services of the Church were needed. Certainly five churches in Buffalo owe their existence to the work of the League, and at least twenty missions have been started in small towns, some of which are now self-sustaining, with good churches and other buildings, and rectors. Some missions were abandoned when after fair trial it was found impossible to get a congregation worth while. The way missions are started is for two lay readers to go to a small town and inquire if any Churchmen are there. If found they are asked to a service, perhaps in some private house or public hall or school room. Eventually, if there is sufficient interest, a room is hired, usually a vacant store. This is furnished and regular services are carried on. A Sunday school is started as soon as possible, as this is found to be the best feeder to a congregation and a choir. As soon as the congregation is large enough it is helped to build a church, and then comes a rector.

The League has always had impressed upon it very strongly that in its mission work the services of lay readers are only a means to an end. Their work is at best but tentative and temporary, preparatory to the establishment of a fully organized parish. They act always under the Bishop, who licenses and directs them.

At first some jealousy was displayed by the clergy, who found that some of their best Sunday school workers and others were being taken by the League and becoming absorbed in the new work. It was shown, however, that there were men in every parish, not willing to teach, who would make good lay readers. So now no lay reader is accepted without the consent and recommendation of his rector; the rector, in fact, choosing the readers and becoming in a way responsible for them to the Bishop and the League.

It was soon evident that there was need of a regularly appointed priest, whose whole time would be given to work among the missions in conjunction with the League. The city rectors could not be depended on for this work, as they had too much else to do. The priest would have to visit the missions for priestly offices and parish visiting. Manifestly the lay readers being busy all the week have little time for visiting. In some dioceses a Bishop Coadjutor is detailed especially for country and mission work. The Archdeacon also explores the country and tells the Bishop where new missions should be started.

Very few laymen are capable of reading the services acceptably without some instruction. This is always given by some rector. A number of readers, four or five, assemble in a church with their vestments, cassock and cotta, and divide the service between them. They are then criticised and instructed by the rector and some of the older readers. This, always done in a pleasant spirit, results in great good. The young readers are often sent out with the older ones for a while until they learn how to conduct a service.

Lay readers are generally not allowed to make extemporary addresses or to read their own sermons. As Bishop Coxe said: "If any man wants to preach his own sermons let him take orders." Nevertheless it has been found advisable to substitute addresses for printed or written sermons in jails and rescue missions, where a written sermon would produce little or no effect. In such places the Bishop has given special licenses to certain lay readers to give their own addresses.

The music is always a difficult problem. Prayer Books and Hymnals can be obtained from the Prayer Book and Hymnal Society. If there is a woman in the congregation who can play and sing, a choir can be formed. In some instances the lay reader himself can play and sing, or perhaps he is so fortunate as to have a wife who can help him. While sometimes a difficulty, music is very important and must not be neglected.

While a lay reader usually goes alone, at jails and such places it is well to have a few young men or boys to help with the responses. These can usually be obtained from a near-by parish church.

Above all, the services must be kept up with absolute regularity. Nothing so discourages a congregation as to have the one who is to officiate fail them. It is the duty of the superintendent to see that this never occurs.

One of the advantages of this work is that it takes very little money. It is personal service that counts. The mission is always expected to pay the railroad or trolley fare of the reader, though the reader himself is not allowed to take any remuneration for himself. What money may be needed for starting a mission for printing, postage, etc., is to be raised by the vice-presidents. That is their special duty. The league in Buffalo now has a building fund of more than $2,000 which is loaned to missions desiring to build, they

paying interest and returning the money as soon as they are able.

Our fund was increased by the will of the late Bishop Walker, who left the League $500. The League has a library of about one hundred volumes, mostly sermons. This library is kept in a downtown parish house, centrally located, and the books are loaned to readers.

Many difficulties arise, but can usually be overcome by the tact and good management of the Bishop aided by the superintendent or the executive committee. Frequent meetings, at which the Bishop and the Archdeacon should always be present, are advisable, to keep up the morale and interest, to arrange for new work, and to consider and smooth out difficulties. At these meetings reports should be made by the Archdeacon and the readers.

That this is real missionary work is quite evident. For a young man who has worked hard all the week to get up early on a cold or rainy morning, to leave his family and church, and take a train and spend Sunday in the country among an unappreciative body of strangers, is no joke. When he does it Sunday after Sunday and year after year, as some of our men have done, it certainly shows a real spirit of self-sacrifice and love for the Church.

We have been fortunate in having a fine lot of men, enthusiastic and determined to succeed. Our first superintendent, who did much to put the League on its feet and who served for several years, is a practising physician and professor in the Medical School. He is still active. His successor has been a state Senator and now occupies a high place in Washington. Among our readers are many prominent professional and business men. A large number of our men have taken holy orders. Some went into the League because they were about to take orders, while others were led to take orders through interest awakened by their experience in the League. Two have become foreign missionaries and one has been elected a bishop.

That such a league could be successful in a small place is hardly to be expected. Certainly every city having six or more churches could make such an organization succeed, and certainly every see city of any size ought to have a league. This is a diocesan affair, not parochial, and the matter should be carefully considered by every bishop.

It would be interesting to tell more about the work of our League did space permit. A band of Indians was found on a reservation near Buffalo, utterly neglected and pagan. Through the unselfish and hard work of one of our members these Indians have two churches, and many have been baptized and some confirmed.

This work was greatly appreciated by the late Bishop Walker. Bishop Brent when at home a few weeks ago showed great interest and under his enthusiastic leadership we shall no doubt go on to even better things. The writer would be very glad to help in any way in the formation of new leagues.

As an index of our work I append the following statistics: Number of lay readers, 39; vice-presidents, 16; country missions served, 6; city institutions, 5. In the last year there were read 224 services in the city, and 219 services in the country. Two readers are now studying for holy orders. Recently a new set of officers was installed and the work has taken on new life.

Coming to Her Own

By the Rev. Lyman P. Powell, D.D.

A FEW weeks ago Amelia E. Barr published her fiftieth (or more) book and a few weeks ago she died in her eighty-eighth year. She was not a modern woman. She brought fifteen children as well as fifty books into the world, and asked no favors on either score. She was doing with her mind and with her body all she could to make this world a better place for all of us, and if her books fell short of greatness they never lacked in simple, downright goodness.

She lived to see woman come into her own. Woman's right to vote, in which I believe, I do not emphasize in this connection. It is woman's swift ascent in recent years from man's creature to man's companion which our older women have lived to see. That this should some time be, no one ever half informed could ever doubt. Women have more endurance and more adaptability than men. It is a truism to say that with perhaps ten millions of the world's younger men eliminated by the war, women now far outnumber and are longer-lived than men. But even without war, there is a growing disposition among biologists to admit that because of their sex women are apt to live longer than men. Nature has assigned them, in the economy of things, a rôle demanding more vitality than men and given them the same. Man—as Dr. Saleeby has said—is more muscular; woman is more enduring. "The man bullies her but she buries him."

Among the marvels of the war was the adaptability women quickly showed in filling vacancies created by the departure of their men to the war zone. They did the work of men usually as well as men; sometimes better. An English "cabby" back from the front, hurt but able to resume his work, said to me: "Not merely do the women who took our places when we went to the front do the work as well as we, but many do the work so much quicker and better that many of us may never get our jobs again."

His judgment is now confirmed by an expert who has made a special investigation and predicts that "the plants that employed women during the war will continue to do so. If given full opportunity they become as efficient as men and often turn out a larger output." The note of warning has been sounded. Women cannot in general be working-women and bring up children properly. This western world, happily, is not yet ready to turn over child-training to the state. The old-fashioned home still seems to the English-speaking people worth preserving. But undoubtedly a larger percentage of women will compete with men as permanent wage-earners hereafter than before the war, and the world-mind would better promptly adjust itself to the idea. Nothing can be done to hinder; perhaps nothing ought, even with the best intentions in the world. What is to be, in God's mind, will be.

For that matter women did not wait until the war to prove there is no sex in mind. In statecraft it has been many a year since Elizabeth of England and Catharine of Russia matched their wits with men's and by adding the makeweight of woman's wiles frequently won out where men would have failed. Harriet Beecher Stowe rocked the cradle to the writing of the story which made the conflict of 1861-5 irrepressible and Julia Ward Howe, also the mother of a considerable family, wrote that *Battle Hymn of the Republic* which has been sung even more in the recent war than in our Civil War.

The literary editor of the New York *Sun* has brought together into a book his fugitive articles about our own women story writers of to-day. As I read it, I confess to some amazement at the number of them and the high grade of much of their work. To find thirty-two women whose novels have in recent years been "best sellers" surprises even an inveterate reader. To perceive as one goes through the pages of their representative writings that so much of their work is artistically fine is even more surprising. But this does not mean that all are equally artistic. Certainly a few need special mention.

Edith Wharton is sometimes called the Henry James of women writers. With the exception, however, of James' *Portrait of a Lady*, Edith Wharton's books in general are more artistic than his, if for no other reason than that though no more finely finished they never lose the reader in a maze of details. But why did she write *Summer*?

Willa Sibert Cather is in every way the peer of Edith Wharton. In fact there are no weak spots in her literary output. *The Troll Garden* I read some time after it appeared. A Boston literateur loaned me his own copy with the words: "These stories stand out above all stories of the year. We shall hear more from their author." We have heard. She has written four full-fledged novels—all of them of rare distinction and artistically unsurpassed by men or women. *The Song of the Lark* is as near artistic perfection as any novel on either side the ocean in a generation past. Best of all, she has not yet come to the fulness of her powers. It is only a little more than ten years since she was called from the teacher's post in Allegheny to join the staff of *McClure's Magazine*. Now if she never writes another line her place is secure in American literature.

The development of Kathleen Norris I have watched with unabated and enthusiastic interest. Her *Mother* I was one of the first to discover, and each succeeding story, except perhaps one, I have read. The point about Mrs. Norris is that she understands life and how to make it live before you in touches at times so vivid that you see it as you saw the flashlights in a London air raid converging on a German biplane dropping bombs. A lightning flash has to be at its best to match Mrs. Norris in any of a half dozen novels she has written. I know three well-seasoned readers who without collusion sat up all night to read *The Heart of Rachel*—that attack on divorce—and without collusion wept over the chapter—without a peer perhaps in poignancy—describing that automobile ride at any risk to get the boy who had fallen from the swing into the surgeon's hands. Mrs. Norris works regularly and long hours, and thus turns out much fiction. But her work is never careless, and it requires no prophet or son of a prophet to foresee that she is rapidly becoming the most trustworthy portrait painter in prose of that complex which we call the American woman of to-day.

Of Margaret Deland one need say little. Like everybody else I was reading her *John Ward, Preacher,* when I was at college, and now past sixty she is still growing, though it is doubtful that she can ever improve on her *Old Chester Tales* or *The Iron Woman,* in which she is almost too minute in her portraiture of character. One has to have a word to sum up Mrs. Deland, and the word "genius" saves us from the need of more discussion.

For that matter, Gertrude Atherton belongs in the same class. She is never commonplace. She could not be uninteresting if she tried. Save George Arliss on the stage, no one has so clearly pictured for us Alexander Hamilton. Some like best her *Senator North;* others *The Avalanche. The Living Present* I bought and read in Paris in 1917 among the very people she describes, and though it is not a novel and even describes four New York women I doubt that any book of hers exceeds this in power to present life as it is at such a supreme moment as the war brought to the world.

There are at least a score or more of others of whom one would write were there space. If Mary Roberts Rhinehart had done no more than write *K,* her fame would be secure. For imagined autobiography *Bambi* deserves the solitary place it occupies, and yet Marjorie Benton Cooke has written ten more books, all of them good, some very good. Dorothy Canfield Fisher had produced eleven books before her *Home Fires in France* appeared in 1918—the most subtly and veraciously accurate picture of French life in war time in the English language.

Time fails me to tell how *Red Pepper Burns,* or to introduce you to *Laddie,* or to call *The Long Roll* of Mary Johnston, or to invite you to go with Mrs. Corra Harris to the churchyard and to learn there to "bear with the living more patiently" because there you realize how far removed the dead are from their transgressions."

As a mere man who has had some manuscripts declined "with thanks" as well as some accepted, I take off my hat to America's women who are writing. They have no superiors. I doubt if one or two of them have any equals among the men of America.

Dr. McKim on the Peril of Bolshevism

A SERMON on The Peril of Bolshevism and the Duty of America, preached by the Rev. R. H. McKim, D.D., at the Church of the Epiphany, Washington, is printed in pamphlet form by resolution of the vestry of that parish. Treating of bolshevism as "the usurpation of power over the whole by a small section of the community", Dr. McKim contrasts that fundamental principle with that of the Declaration of Independence. Bolshevism, he says, "has shown itself the enemy of society, the enemy of the family, the enemy of order, of property, of civilization, of morality, of marriage, of purity, of liberty, of religion, of everything man holds dear. It has already written for itself an unspeakably abominable story of murders, massacres, robberies, and cruelties. The French 'Reign of Terror' was mild and merciful in comparison. It has depopulated those great cities of Petrograd and Moscow. The former had a population of two million five hundred thousand; it has now a population of only five hundred thousand. It has reduced millions to starvation; it has obliterated every trace of civilization. To-day the railroads and mines of Russia have practically ceased operation and her industries have decayed; the factories stand but empty shells, their machinery useless. Lenine admits that it has been the ruin of the working classes, but he cares not for that; he looks to the distant future when the world will be benefited by this carnage and chaos."

Dr. McKim next recalled bolshevistic uprisings in this country and censured our government's "policy of weakness and dishonor" in proposing to parley with it at Prinkipo Island and in naming improper representatives on behalf of the United States to deal with it. "What then," he asked, "should be our policy?

"Well, in the first place, we should instantly send strong reinforcements for our brave American troops, now only about four thousand in number, battling in the snow and ice of northern Russia beside the British and the loyal Russians. Sir Ernest Shackleton, who has just returned from that region, tells us there is grave danger of an overwhelming disaster; the bolshevists are straining every nerve to drive our men and their allies into the sea. We all remember the shameful story of Gordon at Khartoum—how the British government delayed reinforcing him until it was too late. Shall there be an American Khartoum in northern Russia? Is it thinkable that these heroic Americans, so few in number, should receive no adequate reinforcements in this time of their supreme danger?

"In the next place, we should recognize the fact that Russia was one of the allies against Germany and that she endured incredible sufferings, and made immense sacrifices and showed heroic devotion to the cause of the allies, until she was betrayed by these men—Lenine and Trotzky—betrayed and bound hand and foot in that infamous Brest-Lytovsk treaty. And this being the case, it is our clear duty to go to her help, to offer her the assistance which she would so gladly welcome, to enable her to throw off the hated yoke of these German-paid traitors. Great Russia is in the position of a giant who has been suddenly set upon by robbers, thrown to the ground, and tied hand and foot. She is not consenting to the orgy of anarchy, barbarity, and cruelty that is carried on in her name. Loyal and patriotic Russians in great numbers passionately declare that the mass of the people are not consenting to this infamous government, and are eager for our help. That help we should not refuse.

"Again, because the bolshevist government is, as I have shown, our outspoken enemy, we should wage war against it—determined and vigorous war, until, with the assistance of our allies, we shall have crushed it to the earth. The attitude of the bolshevists toward America has shown that

they are distinctly and unmistakably our deadliest enemies. They have waged war against us by a propaganda similar to the Hun propaganda which was carried on here for two years before we entered the war. They are spending millions of dollars in a propaganda in our country attacking our Constitution and intending to destroy our civilization. And just as Germany was really our enemy long before we took up arms against her, so now this bolshevik government is as truly our enemy. We should open our eyes to the fact and take action accordingly without delay.

"It is time the voice of the American people should be heard on this subject. I do not believe they approve the timid policy of compromise which has hitherto been pursued. I believe they would repudiate with indignation any deal or bargain entered into with such an infamous government. Time was when we took the stand that we could have no dealings with Huerta because he had come to power by an act of assassination. Shall we then deal with a couple of scoundrels whose footsteps to power are stained with the blood of thousands of innocent victims? We winced under the fatuous policy of watchful waiting which allowed the *Lusitania* outrage against the majesty of the American people to go unrebuked and unrevenged for nearly two years, and we should now denounce the cowardice which has been ready to bargain with these monsters of the human race. The President has said that it is not 'the governments' of the different nations who are now 'in the saddle' but 'the peoples'.

"Well, then, let the American people rise up and say whether they consent to a policy of compromise and barter with such an unspeakable crew of anarchists and tyrants as that which now has its headquarters in Moscow, and boldly declares its determination to attack the civilized nations of the world. No matter if such a policy be favored by all the other nations represented at the Peace Conference, the American people are too true to their traditions and to the high ideals which they have pursued since their entrance into this war to consent to such dishonor. No, there is only one thing to do with bolshevism, and that is to crush it at its source."

This, Dr. McKim continued, was not nearly so difficult as is generally represented. "The proclamation of a strong and decided policy to have no dealings, and to make no compromise, with this nest of vipers, would at once depress the morale of its supporters." He declared that "a proclamation of war to death against bolshevism, and an appeal to the American men to volunteer for the crusade against it, would bring to the standard all the men that are needed. It is unthinkable that out of four and one-half millions of American soldiers there would not be found two hundred thousand volunteers to undertake so great and noble an enterprise. Two years ago, let me remind you, the American people decided that their self-respect, their safety, and their duty demanded action. The result was that war was declared against Germany, and the whole nation consecrated itself almost as one man to the holy war against the domination of the Hun. And now, another crisis arises, and, again quoting our President, I say that it is the people and not the government of America that is to decide and to speak and to say what shall be done. I do not believe the American people are intimidated by Lenine and Trotzky and all their murderous crew.

"But I do believe the people of America will not consent that the results of the war which they have won shall be thrown away by failing to grapple with this new monster, and to throw him to the earth never to rise again. I make my appeal in your name from the Peace Conference in Paris to the common sense and conscience of the American people. I remember that our President declared that the allied treatment of Russia would be 'the acid test' of allied conduct. That, in my judgment, is a true diagnosis. The acid test of statesmanship, of character, and of a true and high idealism will be the treatment of this tremendous problem of bolshevism by America and her allies in this crisis.

"The responsibility of America for grappling with bolshevism is emphasized by the painful fact that, though France and Russia appealed to America to refuse Trotzky and his following passports, passports were given them. A report of his most treasonable speech was sent to Washington and a charge of treason lodged against him. Yet he and thirty of his following were allowed by our Government to return to Russia and overthrow a government friendly to the United States. This dark blot on our record can only be wiped out by crushing bolshevism at its source."

THE ECCLESIASTICAL MIXER

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF LOS ANGELES]

ALMOST EVERY VESTRY, in seeking nominations (I reluctantly use their own term), asks me to suggest a man who is what they denominate "a mixer", that is, a man with social instincts. What vestries have usually desired is a man who is able to reach out to and, by his personality, attract men. I appreciate the value of such a personal trait as that, but it is rather a rare one and very few men have it to any marked degree. It is a splendid aid in building up a career if one can throw down the barriers between himself and other men, but such facility is due very largely to the natural causes of privilege and training. That sort of facility enhances immensely the value of a bank president or the manager of a commercial house. Many a politician owes his success to his readiness of approach to men by his unembarrassed ease and versatility in social contact with his constituency, and unquestionably a priest is likely to be far more effective in his work if he is able to deal with men in the same way. But, as I have said, this facility, while it may be tributary to a man's usefulness, still bears a secondary and not a primary relation to it. Unfortunately, many physicians and many lawyers do not possess this gift. Better for them if they had it, but they are good doctors and keen legal advisers in spite of their lack. Their professional skill is a matter quite apart from their temperamental or instinctive outlook upon life and, in the selection of a physician or a lawyer, we recognize that fact. To be sure we prefer a man, whether in our sick room or in our office, who has tact and is easily approached, but we are perfectly aware that many such men have been admitted to the practice of medicine or the law who knew little or nothing of the technique of the professions they are permitted to practice and that sooner or later their professional worthiness is discovered. We want all men associated with us in any capacity to be tactful and cordially suave; but, to be of real value, such men must have a trained personal working knowledge of the thing that they are undertaking to do, and in the selection of a moral, legal, or spiritual adviser, the emphasis should be placed at that point.

When, as it often does, the vestry searches about for an approachable, free, breezy, quick-witted, socially-disposed man to serve at its altar and in its pulpit, it is looking for a man of a fine sort in his way, but for a man who, in spite of his social gifts, may be found to be, at serious crises, a failure. Such a vestry anticipates a sort of success akin to the success which the commercial traveler reaps, but the world wants a success different from that from the man who claims to come from God with a mission for their souls.

THE RELIGION OF THE INCARNATION

[FROM THE CONVENTION ADDRESS OF THE BISHOP COADJUTOR OF IOWA]

THIS NEW DAY has begotten a demand for service. Men have hazarded their lives unto death for the service of humanity. They are demanding that you and I make our religion real. They demand that it be translated into life. . . . This demand must be met, but I believe there is a danger to be heeded. Already men are taking that sweet morsel in their mouths and saying, "The Church must be concerned less with creed and dogma and be more efficient in service and help for humanity."

But, I would say, the Christian man must be led to a firmer conviction of the Christian faith and then more than ever before translate it into life and action. There has been too much preaching of a Gospel of advice and too little of the Gospel of Good News. The pulpit has been preaching morality and social service, and the religion of many has been, as I said before, a philosophy of life, guided by the precepts of an Historic Jesus and not founded on the power of the Living Christ. The foundation cannot be changed. It is Jesus Christ. The foundation of the Christian religion is the Incarnation. The prophet who fails to teach Jesus Christ, His Incarnation, Atonement, and Resurrection, and the present power of a Living Christ, is false to duty.

YOU HAVE only a day to pass on earth; so act as to pass that day in peace.—*De Lamennais.*

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

A NEW MAGNA CHARTA

SUCH is the not inappropriate term, as *Life and Labor* points out, that has been applied to the report recently adopted by the representatives of labor and capital of the British industrial conference.

There are five outstanding points in the report, as follows:

(1) A forty-eight hour week for all employees by legislative enactment.
(2) The enactment of minimum wage legislation.
(3) The recognition of labor unions and employers' organizations as the proper bodies to negotiate for the settlement of disputes that may arise.
(4) The prevention of unemployment so far as possible, and, where impossible, making provision for the maintenance of the unemployed and their families.
(5) The creation of a national industrial council of representatives of employers and employees to consider and advise the government on national industrial questions.

This is a long step forward, in the words of *Life and Labor;* but, as in the case of the original great charter, the step was not one taken willingly and joyfully by the exploiters. King John granted the demands of the barons at Runnymede because he feared their swords. The employers of England recognize the rights of their employees because they fear the specter of bolshevism, which overshadows the world. It is better, feel the employers, to give a little than lose all.

In this the British employers display greater wisdom than do the members of the Illinois Manufacturers' Association, who, blind to all that is going on about them, continue to fight the women's eight hour bill at Springfield, Illinois.

"THE CITY OF MAN"

This poem by Frederick Moxon is issued as a part of the advertisement of a mechanical device, as its dedication indicates, but I think it is sufficiently interesting to include in the Social Service Department:

"THE CITY OF MAN

"(A tribute to the Elgin Cleaner)

"In the clean, sweet world that is making,
The earth-wide City of Man,
Where life to its fulness waking
Shall follow an ordered plan,
For Commerce and Art's true blending
The streets shall be wide and fair,
And nothing for eye's offending
Shall lie unregarded there.

"Disease shall be killed at its breeding,
Before it may lodgment find,
Nor carry its evil seeding
Far-sown on the tainted wind;
And the people shall walk with pleasure,
And ride on the smooth-swept ways,
And Health shall bestow her treasure
Of wholesome, salubrious days.

"Then the Sweeper of Streets shall glory
In work that is done with pride;
His worth shall reveal a story
No menial task may hide.
And they who, by best invention,
Shall forward life's ordered plan,
Will be foremost in Fame's high mention,
In the clean, sweet City of Man!"

THE RIGHTS OF CHILDHOOD

The American Child is to be the title of a new magazine to be published by the National Child Labor Committee. It will be published quarterly as the successor to the *Child Labor Bulletin.* The editors in making this announcement say: "The time has come in this work when the child—not industry, not the state, not the convenience of manufacturers or parents, not the size of our pockets, but the child—must be thought of. What degree of protection does he need for his development in health, in mind, in his immeasurable potential qualities? Let us find out and give him that protection. The editors of the *American Child* propose to get the fruit of the investigations and opinions of experts on this subject and place these questions before their readers, frequently in the form of contributions from experts in different allied fields."

LABOR HAS fifteen members on the London County Council, and a number of members on the councils controlling Greater London. Margaret McMillan, according to *Life and Labor,* stands out among them all as the one person who, by voice and pen, has done a great work in behalf of the helpless, homeless little ones. She has carried theory into practice, and it is due to her that at last civic authorities are learning that the best way to cure disease is to get rid of the causes that produce ill-health. She has also demonstrated how to deal with children without the cold, brutal officialism which treats human beings as cases.

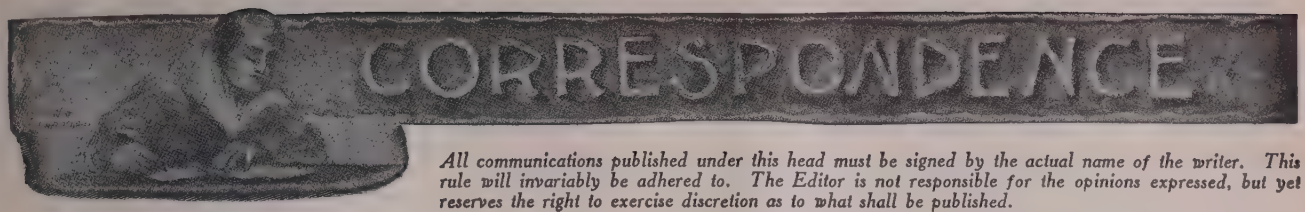
THE COMMISSION on Philanthropy and Social Service of the diocese of Los Angeles has issued a printed report which deals with work precedence, playgrounds, the progress of prohibition, and the standards of morals. The greater part of the report, however, deals with the Peace Conference, ending up with a familiar quotation from Bishop Gore. The Commission urgently recommended that the subjects treated in the report be brought before the congregations of the dioceses either by incorporation in a sermon or the public reading of the report as a whole.

THE GEORGIA STATE BOARD OF HEALTH has statistics that indicate the relative rate of venereal infection among the colored drafted men as compared with the whites. Eleven white men in every one hundred drafted had a venereal disease as compared with sixteen in every one hundred colored men. It is impossible to say whether this relative rate would hold good in other states, but it is possible to say that no greater effort is being made to eradicate venereal diseases than by the colored people themselves.

A COUNCIL of the representatives of the Church Missions of Help is being organized under the auspices of the Joint Commission on Social Service, which has been asked to put $10,000 for this work in its budget of 1920. Among other things it has been planned that there should be paid trained workers to visit various centers in the United States where it is deemed advisable to consider starting a similar movement, to make surveys of conditions and to select candidates for training.

NINE CONFERENCES in the larger cities of the United States are discussing in the light of local conditions the health, education, and work of the American child. The methods of comparison adopted are those of the Washington conference on Child Welfare Standards held under the auspices of the Children's Bureau, U. S. Department of Labor.

"THE BOYS WERE certainly 'on the job' over there—see that they get promptly 'on the job' over here." This is the concise way a contemporary states the situation. The boys want something more than parades and badges—they want an opportunity of taking up their regular work on a pre-war-time basis.



All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

THE NEW LECTIONARY

To the Editor of The Living Church:

THE first copy of one of our Church papers that I have seen since I left New York City on the *Leviathan* on March 15th was given to me a few days ago by one of the army chaplains, and was THE LIVING CHURCH for April 19th. Amongst the many interesting features that appealed to me was a letter by Dr. George Woolsey Hodge on the Lectionary. I wish to thank him for what seems to me an excellent summary of the situation, though of course, as a member of the Commission and of the sub-committee which prepared the Sunday and daily readings, I am naturally biassed. I do earnestly beg our Churchmen to try to grasp, more than some of the clergy seem to have done, the general plan as explained in the report and in Dr. Hodge's letter; and especially to note the flexibility of the plan: that is, the possibility of keeping to the general idea and still to change and to improve many special features which have been very justly criticised adversely.

There is quoted in Dr. Hodge's letter, however, one criticism by the Rev. Charles Smith Lewis that goes to the root of the whole plan itself; and on that point I beg to say a few words. I am at the disadvantage of not having Mr. Lewis' letter before me, but I address myself to Dr. Hodge's statement, as follows: "He objects to the correlation of the accounts of the deliverance from Egypt and the return from captivity, as not being equally prefigurative of Christ's Redemption of the world."

I wish to thank Mr. Lewis for raising the point, because it is the very first criticism I have yet seen that goes to the root of the whole question instead of being a mere objection, just or unjust, to some particular reading here or there. It opens up the whole subject of the meaning of a large part of the Old Testament in connection with the meaning of the Church Year and particularly of Easter and the Easter season.

Now, of course, the "return from exile" is not "prefigurative of our Lord's Redemption" at all, but what lay back of the Return and alone made it possible was the deliverance from Babylon achieved through Cyrus, who is expressly called God's Messiah, or Anointed (Isaiah 45: 1).

That deliverance is expressly called Redemption; and, if it is not "equally prefigurative of our Lord's Redemption", as compared with that from Egypt, it is only because the difference is in its favor. Anyway, the two Redemptions—that from Egypt and that from Babylon—are linked together by the prophet and treated as analogous, or spiritually identical.

> "Awake, awake, put on strength, O arm of Jehovah: awake as in the days of old, the generations of ancient times. Is it not thou that didst cut Rahab in pieces, that didst pierce the monster? Is it not thou that driedst up the sea, the waters of the great deep; that madest the depths of the sea a way for the Redeemed to pass over? And the ransomed of Jehovah shall return and come with singing unto Zion, etc."
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> Again:
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> "Awake, awake, put on thy strength, O Zion: put on thy beautiful garments, O Jerusalem, the Holy City. Shake thyself from the dust; arise, sit on thy throne, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. . . . My people went down at the first into Egypt to sojourn there; and the Assyrian hath oppressed them without cause. Now, therefore, what do I here, saith Jehovah, seeing that my people is taken away for naught. . . . How beautiful upon the mountains are the feet of him that bringeth good tidings, that published salvation. . . . Break forth into joy, sing together, ye waste places of Jerusalem; for Jehovah hath comforted his people, he hath redeemed Jerusalem . . . and all the ends of the earth have seen the Salvation of our God." (Isaiah 51: 9-11; 52: 1-10. *Vide* also Isaiah 43: 1 and 44: 22, 23.)

Moreover, what is thus repeatedly and expressly declared by the prophet of the exile—the spiritual unity of the two Redemptions—is accepted as basic and fundamental, and prefigurative of our Lord's Redemption, by the whole Anglican Communion, past and present, as witness the use in the Easter season of the above quoted Isaiahan passages by the English Lectionary (Canterbury) and of Isaiah 43: 1-21 and 48: 1-19 by our own Prayer Book on the First Sunday after Easter.

But that is not all. Jeremiah expressly declared, comparing the two Redemptions, that from Egypt and that from Exile, that the latter is so much the greater of the two, that men would one day cease to speak of the other at all: it would lose its place in the national consciousness, the lesser being swallowed up of the greater:

> "The days shall come, saith Jehovah, that men shall no more say, 'As Jehovah liveth who brought up the children out of the land of Egypt', but 'As Jehovah liveth who brought up and who led the seed of the house of Israel out of the North Country and from all the countries whither I had driven them'. And they shall dwell in their own land."

And this in direct connection with the prophecy of the Messiah (Jeremiah 23: 5-7)! There was indeed abundant reason for this.

In the first place, Ezekiel prophesies the Redemption and return under the figure of a resurrection from the dead:

> "Behold I will open up your graves and cause you to come up out of your graves; and I will bring you into the land of Israel." (Ezekiel 37: 1-14.)

More striking yet, however, is the fact, attested by both Jeremiah and Ezekiel, that whereas the Redemption from Egypt, after all, marvellous as it was, led to the giving of the law from Sinai and the old Covenant there entered into, which became itself a bondage of another kind, the Redemption from Exile is connected with the establishment of the new Covenant, by which God, through the spirit, would write His laws in the inner man. (Jeremiah 31: 31-34; Ezekiel 11: 17-21; 36: 16-28.) It is incontestable that our Lord effects this New Covenant through His Death and Resurrection and the subsequent outpouring of the Spirit. (Luke 22: 14-20; Heb. 8: 6-13, and 10: 1-18.) This furnishes a twofold reason for reading the story of the deliverance from Babylon on Easter, or during the Easter season; it is not only Redemption, it also prepares the way for, and leads up to, Pentecost and the pouring forth of the Spirit.

The present Prayer Book Lectionary very properly calls attention to the contrast between the Old Covenant entered into at Sinai and the New Covenant, by its selection of Deuteronomy 5 and Hebrews 12: 14*ff.* for Whitsunday. Ought not a Lectionary also to do justice to the similarity, the spiritual connection, between the Gift of the Spirit and the promised return from Exile?

I may also here call attention to the spiritual unity of Scripture and to the very important theology involved in three Scripture appeals. Most Christians to-day either do not believe in Redemption at all (unless in a very hazy sort of way), or else, as with most Protestants, they confuse it with Salvation. There are three appeals which belong to different stages of the history of God's Church but which are all of a piece.

First, "Ye have been redeemed from Egypt," therefore press on to the Promised Land. Second, Ye have been redeemed from Babylonian Exile, therefore "depart ye, go ye out from thence." And third, "If ye were raised together with Christ, seek those things that are above." (Deut. 6; Isaiah 52: 11, and Coloss. 3: 1*ff.*) If these do not belong to the Easter season, I would respectfully ask, where do they belong?

Perhaps, however, I have failed to touch on what may have been the decisive point in Mr. Lewis' mind, as I know it is in some other minds, viz., the connection of Easter with the Passover. "Christ our Passover was sacrificed for us, therefore, let us keep the feast."

This connection is fundamental, but it is in no wise overlooked in the New Lectionary, being fully provided for in the first and every alternate year. It is much more fully provided for than in the present Prayer Book Lectionary.

But what right have we to limit our use of scripture to one single line of thought, to the practical exclusion of other aspects, or tracts, of truth which indeed bulk even more largely in the New Testament?

I will close by emphasizing the appeal of Dr. Hodge. Let us get together, if we can, on the general plan of adapting the Old Testament history and prophecy to the Christian Year and work out the details within the large era of discretion which that plan allows.

Brest, France, May 20th. C. B. WILMER.

EASTERTIDE TEACHING

To the Editor of The Living Church:

FOR fully a quarter of a century I have been carefully taking notice of the current pulpit teaching of our clergymen on the great turning points of the Christian Year, and especially during the Forty Days of the Easter season.

I now have in mind the Eastertide teaching, as given from our pulpits. The conclusions I have come to are that almost everybody is "sound" on the doctrine of our Lord's Resurrection, but that very few can make sense out of modern speculations upon the meaning of St. Paul's words in the Burial Lesson—probably from lack of careful preliminary training in philosophy. Most of the men who do attempt a reconstruction of thought, however much they fail (from this reason), try their best to give an orthodox interpretation and to teach that Christ's risen life is the pattern and form of ours. When, however, they have gone so far, their Easter teaching comes to an end, and they simply don't know what to do with the remaining Sundays before Ascension. Easter is treated as a day for dwelling upon the fact of Christ's Resurrection as a remote historic event, and also for declaring that in a distant future that now past event will be repeated on a large scale. As for the *present*, moral injunctions are offered which urge that we who are to be the subjects of this universal future renewal ought to live as becomes those who expect it. And that's about all there is.

But should this be all? Is there no teaching that makes use of the Lord's Resurrection as the one actual kinetic energy of our present life? In your columns there have appeared from time to time doleful expressions of regret because here and there the sacramental principle has been openly flouted, or, as is more usual, misconceived. We know too as a fact that in current purely Protestant teaching sacraments have no place, except as a basis for sneers at magic. It seems to me that our own weakness in our sacramental teaching—viewing the Church as a whole—can be traced, to a considerable degree at least, to our failure to perceive the relation of our Lord's Resurrection to us now—a relation set up through sacraments and continued and strengthened by them. Our baptismal services, especially that for adults, dare to apply the tremendous language of St. Paul to those who are here and now taken up by baptism into the Lord's risen life, made lively members of His Risen Body. Sin after baptism is an insult and an outrage upon Christ because it is done by one who is in His Risen Body, a sharer in nothing less than the Lord's resurrection power *hic et nunc*. Absolution is the putting forth of the spiritual energies of the risen Master to restore and reconcile and heal. The Body and Blood given and received from the Lord's Table are not Christ's actual Body, nor His dead body, but His risen, glorified Body, all spirit and all life. The other sacraments are special exhibitions of the present energies of Him whom St. Paul had in mind when he wrote of His body that "it was sown in weakness, it is [now] raised in power".

Eastertide is the season for sacramental teaching and for making Resurrection not history nor hope alone, but the most real and mighty of all the facts and powers of the present.

That the rank and file of our clergymen do not so teach in the Easter season I am persuaded from close attention to the subjects of their sermons from Low Sunday till Rogation Sunday, during a period of many years in which I have listened to the sermons of all sorts of bishops and priests. Almost invariably all attention to the Risen Lord ceases with Low Sunday, and even Easter drops out of sight, except for a hymn—generally "stuck in" in the wrong place! It looks as if they don't know what to make of the season.

Query: If my personal experience agrees with the facts everywhere, how much of the basic Easter belief, of the Easter message, do we really hold? CHARLES F. SWEET.

Ithaca, N. Y., May 24th.

INADEQUACY OF SCHEMES FOR REUNION

To the Editor of The Living Church:

IT seems to me that the various schemes that have been and are being exploited to bring about Church union are not likely to make much headway. The Pope has refused to have anything to do with our proposed conference on faith and order, while the Metropolitan Meletios of the Orthodox Church, although agreeing to participate in the Conference, states that the Orthodox Church "will continue its ancient task, *following the lines drawn by the seven Ecumenical Councils, and without departing from the least of them.*" This, doubtless, states the position of the Orthodox Church, and it is sure not to depart materially from this platform for the purpose of forming a union with bodies with which it does not agree.

If our Church materially departs from the position which it has heretofore taken on this subject, such a departure will produce great difficulties in the Church, and many will be alienated by such a course.

We must stand by our position in regard to faith and order, because these are fundamentals, and our position in regard to them is right.

I understand that the Baptists will refuse to take part in this proposed Conference, also.

There are anarchists in the Church as well as out of it, and they are desirous of overthrowing the ancient foundations. Their attitude toward the ancient faith can be approximated by changing one word in a line from Pope thus:

"Whatsoever is, is *wrong*."

The point made by Bishop Webb in the last issue of your paper, that the proposed canon "for a Concordat with the Congregationalists" is plainly unconstitutional, is sound, and it will dispose of that scheme, for the present, it seems to me.

All efforts to make our Church either *Roman* or *Protestant* should be defeated. Let us stand for the faith and polity that we received from the mother Church.

In your last issue, you give an account of the intended resignation of one of our bishops because he is dissatisfied with certain tendencies in our work. I hope that the General Convention will do nothing to create dissatisfaction with our position in relation either to faith or orders, by compromises with other bodies in relation to present differences. They seem to be satisfied with their orders, and I feel sure that our people have no cause to be dissatisfied with our position on this point. Our liturgy plainly teaches the doctrine of the ministerial priesthood, while the Protestant bodies reject this doctrine. We want no compromise or surrender upon this point. Compromises are dangerous.

McMinnville, Ore., May 26th. W. M. RAMSEY.

THE CASE OF REV. IRWIN S. TUCKER

To the Editor of The Living Church:

YOU accepted the challenge of *Social Preparation*, and, in your issue of May 3rd, offered contrary views upon the case of the Rev. Irwin St. John Tucker. Your third view, which *Social Preparation* failed to see, was "the scandal of a priest who could not or would not control his own tongue", etc. The same was true of Peter, of Paul, of John, and of the "noble army of martyrs"—and for their "unbridled tongue" they were put in jail and, in many cases, done to death. It was an "unbridled tongue" that brought the first Christian martyr to his untimely end; and, if condemnation by the civil authorities be sufficient ground for shame at scandal to the Church, the noble men and women of all the ages past have furnished such ground abundant, and should be repudiated by the Church of to-day.

"And the law of God," you say, "which, if a priest chooses to defy human law, he must yet recognize, is still more emphatic in holding a man responsible not only for the effect of what he says but also for the sin of speaking unadvisedly." Quite so, and many of us doubt not that the truth you uttered was as prominent in the consciousness of St. John Tucker as it was in yours. You and he will differ as to whether he spoke "unadvisedly"; but it is only the man who will obey God rather than men; who will cast aside unusual opportunities and forego the privilege of being "a most useful leader in the Church" or elsewhere; who, despite consequences, will speak the truth of God as it is given him to see it, that is the man worth while.

Again you say: "The state makes laws against libel, against slander, against blasphemy, and against the promotion of anarchy and sedition."

The trial failed completely to prove that St. John Tucker was guilty of any of those offenses; and Pontius Pilate holds no singular place in history for having delivered the innocent to punishment as a means of saving his own skin. Your quotation from St. James evidencing a "deceived heart" is a fine piece of abstraction that has no applicability to the case at hand; and your citation of the parable of the Good Samaritan is all awry. Into the case of Belgium I shall not here enter, for that would take me beyond the bounds of my time and your space, but the prevention of slaughter has ever been an endeavor of Mr. Tucker's life, and the pleading of the cause of the poor and oppressed has lain close upon his heart.

The consequences of his words and deeds he humbly accepts; his friends do not, and will not.

Brooklyn, June 5th. GEORGE FRAZIER MILLER.

The Life and Friendships of Catharine Marsh. By L. E. O'Rourke. Longmans, Green & Co.

To many this will be a book of great interest. It is the story of a good woman, an ardent Evangelical personally devoted to our Lord, a Churchwoman, a clergyman's daughter, to whom the Church and the sacramental life meant as little as possible. She was born in 1818, and died in 1912. It was a long life, lived simply and faithfully as a devout follower of the Master she loved so deeply. A busy life, too, as the long list of her books and tracts, almost entirely of a religious and spiritual character, attests. She was deep in the missionary projects of the Evangelical school. Her religious and emotional nature made her, one thinks, not always entirely practical, and her enthusiasm must have at times misled her, unless human nature in those days was different from that of to-day. One wonders at times at her accounts of interviews and meetings, conversations and conversions, if she were not too optimistic as to the effect of a pious word of exhortation and good advice. That she was much beloved in the large circle of friends she made by her sincerity and unaffected simplicity, as well as by the charm of her person and manner, one can well believe. Her biographer enters upon his task with all the enthusiasm of the partial friend. He has indeed attempted to gild the lily and paint the rose, but he has good precedents in Catholic hagiographers.

Catharine Marsh had the gift of reading character from handwriting. On one occasion a Roman Catholic gentleman handed her several bits of writing, among them one purporting to be his own. She consented to read the characters of the writers on the condition that his wife accept an English New Testament. This condition having been met, she proceeded unerringly to describe the characters of the writers, until she came to the one her Roman friend had given her as his own. On glancing at this, she turned pale, and refused for a time to proceed. Only on realizing that her New Testament would not be accepted unless she went on, with tears and faltering voice she described the writer as a villain of the deepest dye. It must have been a tragic moment. A happy denoument was provided by the confession on the part of the gentleman that he had deceived her, and that the writing was that of a relative of his, a Jesuit priest. Whether the Roman Catholic gentleman and his wife were converted by the miracle of the protestant saint, and the gift of the Book, the story unfortunately does not relate, but then one is left equally in doubt as the final outcome of other missionary ventures on the part of the devout soul, here so sympathetically portrayed.

The god-child of the devout Simeon did not lack the courage of her convictions, and she addresses dignitaries fearlessly where her interest is aroused. Gladstone took her seriously, as did many others of the great ones of Church and state. She was deep in many of the movements in philanthropic directions. She was a Personage, and her life so fully and lovingly written is a valuable contribution to the literature of a great age of the Church. We are always glad to look behind the scenes if we wish to understand the life of any particular period. The *Life of Catharine Marsh* fills a place in Christian biography.

A. PARKER CURTISS.

What is Democracy? By L. H. Bailey, Ithaca, N. Y. The Comstock Publishing Co. $1.00 net.

We have in these 174 pages a most suggestive discussion of the foremost word in the world at the present time. If Mr. Bailey had only written the first two chapters and stopped, he would have made a real contribution. In the first he tells us what democracy *is not*. Anti-monarchy is not democracy; nor freedom; nor liberty; nor independence; nor revolt from tyranny; nor racial independence and separateness; nor personal liberty; nor *laissez faire;* nor simplicity or plainness of living; and so on through a long list including socialism, communism, public ownership, and anti-capitalism. His comments under these several points are most stimulating. The chapter on what it is is shorter, but equally stimulating. He finds the root of democracy in spiritual religion rather than in political freedom or organized industrial efficiency. Democracy is a spiritual power or product in a people. His conclusion is that "real democracy is the perfect expression of religion, and a perfected religion is the destination of man". This is somewhat more enigmatic than the rest of the book, but it shows the aspirations of the author. The style as a whole is singularly clear and forceful. Other chapters deal with "the bottom rung" (the land); the demand for cheap food; permanent agriculture and democracy; and "the open door", being a point of view on China.

The volume is one of the *Background Books* dealing with the philosophy of "holy earth". C. R. W.

Who's Who in America. A Biographical Dictionary of Notable Living Men and Women of the United States. Vol. X. 1918-19. Edited by Albert Nelson Marquis. [A. N. Marquis & Co., Chicago. $6.00 net.]

This remarkable volume continues to grow until now it exceeds 3,200 pages; yet printed, as it is, on thin paper, it is not an unwieldy volume. It is the tenth biennial issue and has continued to improve with each publication. It is said that the names of 22,000 living Americans, including both men and women, are included within these pages, and the chief facts of the life of each are enumerated. The volume is invaluable in a newspaper office, or, indeed, in any reference library. Even at the increased cost of $6.00 one wonders how it can be possible to provide such a mass of accurate information so well presented, printed, and bound, at the price.

TWO RECENT books by Bishop Moule of Durham are entitled respectively *Christus Consolator* and *Christ and Sorrow.* Both are written in the devotional strain so usual to the author, and both will bring sympathy and encouragement to many in distress. The first was intended to carry comfort to those whose hearts had been stricken in the war; and scarcely had the book been published when the author's own wife was suddenly taken from him. In the second of these only there is a very cautious but sympathetic reference to prayers for the dead, but one wishes the author had felt at liberty to enter more fully into the spiritual value of such prayers. The first volume sells at $1.00 net, the second at 60c net. [S. P. C. K., London. Macmillan Co., New York, American Agents.]

TAKING AS HIS TEXT that social service to be of permanent uplift must have definite evangelistic values and evangelism must express itself in social service, F. A. Robinson in *Religious Revival and Social Betterment* has written a suggestive brochure. He believes that to separate the one from the other will bring irreparable loss. Nor must evangelism, he holds, be confined to individuals alone; to do so is to place a grievous limitation on its purpose and function. On the other hand, what we regard as a community effort, he maintains, must be carried on without regard to the individual. The individual and the community are inter-dependent. This is one of the Library of Religious Thought, published by Richard Badger. Boston, 75 cts.

AMONG THE BOOKS of fiction based on the great war perhaps none is more thrilling and human from every point of view than Ralph Connor's *The Sky Pilot in No Man's Land.* The author, himself a major in the Canadian army, knows whereof he speaks, having served in the front line trenches. The characters portrayed are typical western Canadians, who joined the colors at the first news of war, and the history of many of them from then until they are killed on the battlefield is narrated with such vividness that one can almost feel that he is one of them. A sweet love story is also woven into the plot. [George H. Doran Co. $1.50 net.]

CAPTAIN RICHMOND PEARSON HOBSON, who as a member of Congress led the fight for prohibition some years ago, has published a book (*Alcohol and the Human Race,* Revell, $1.25), which he calls "the truth, the whole truth, and nothing but the truth", about the effect of alcohol on the human system. It is, in the main, a compendium of the medical plea against the use of intoxicants, with a concluding chapter which urges that while prohibition is the only cure for the drink evil it must be followed, as it has been preceded, by education about the evil itself.

A DOCTORAL THESIS of interest is Dr. Harriett Bradley's *The Enclosures in England,* a study in economic reconstruction in the middle ages. It represents an accumulation of facts upon which the future historian can generalize, and is published by Longmans, Green & Co., New York.

Church Kalendar

June 1—Sunday after Ascension.
" 8—Whitsunday.
" 11—Wednesday. St. Barnabas.
" 11, 13, 14—Ember Days.
" 15—Trinity Sunday.
" 22—First Sunday after Trinity.
" 24—Tuesday. Nativity St. John Baptist.
" 29—Second Sunday after Trinity. St. Peter.
" 30—Monday.

KALENDAR OF COMING EVENTS

June 19—Annual Conference Confraternity of the Blessed Sacrament, Church of the Redeemer, Chicago, Ill.
" 20—Wyoming Dist. Conv., St. Matthew's Cathedral, Laramie.
July 2—California Special Conv., Grace Cathedral, San Francisco.
" 23—Spec. Dioc. Council, Parkersburg, W. Va.

MISSIONARY SPEAKERS AVAILABLE FOR APPOINTMENTS

ALASKA

Rev. A. R. Hoare (In Eighth Province).

CHINA

HANKOW

Miss H. A. Littell (Address direct: St. James' Rectory, West Hartford, Conn.).
Rev. E. L. Souder.

JAPAN

TOKYO

Rev. C. F. Sweet.

LIBERIA

Rev. Dr. N. H. B. Cassell.
Ven. T. A. Schofield (in Sixth Province).

Unless otherwise indicated, requests for appointments with the foregoing should be sent to the Rt. Rev. A. S. LLOYD, D.D., 281 Fourth Avenue, New York City.

Personal Mention

THE Rev. BERNARD I. BELL will act as pastor and adviser to Churchmen who attend the student conference at Lake Geneva, Wis., in June. There will be a daily celebration of Holy Communion.

THE Rev. JOSEPH BURTON of Charteris, Canada, has accepted a call to Trinity Church, Renovo, Pa., and entered on his work on June 8th.

CAPT. W. S. CLAIBORNE, chaplain 114th Field Artillery, preached the Commencement Sermon at Buford College, Nashville, Tenn.

THE Rev. STANLEY M. CLEVELAND has resigned the rectorship of Ascension Church Wyoming, Cincinnati, Ohio. It is understood that he will work among college students at Princeton, N. J.

THE Rev. ROBERT S. COUPLAND, D.D., for the past year in France as a chaplain under the American Red Cross, expected to sail from Brest the last week in May and to reach his parish, Trinity, New Orleans, about the middle of June. Dr. Coupland served for six months at Base Hospital No. 15, near American Headquarters at Chaumont. After the signing of the armistice he was transferred to Base Hospital No. 3 near Bordeaux where he remained until the hospital was closed.

BISHOP DARST was special preacher at the annual Ascensiontide service for the Knights Templar at St. Stephen's Church, Goldsboro, N. C.

THE Rev. CHARLES A. DAWDELL has assumed his duties as rector of St. Peter's Church, Dansville, N. Y.

THE Rev. SAMUEL M. DORRANCE has accepted an invitation to become vicar of the Church of the Holy Trinity in St. James' parish, New York City, and will begin his new work September 1st, succeeding the Rev. James V. Chalmers, vicar for more than twenty-one years.

THE Rev. DAVID L. FERRIS has been appointed to the chair of Ecclesiastical History in the DeLancey Divinity School, succeeding the late Rev. Thomas B. Berry, D.D.

THE Rev. Dr. JAMES E. FREEMAN was special preacher at the annual Ascension Day service for the Knights Templar of Milwaukee in the Auditorium where 7,000 knights were gathered. Dr. Freeman is to speak on July 6th in the great peace celebration arranged by Jews, Catholics, and Protestants in Tacoma, in the stadium which seats 30,000 people.

THE Rev. CLARENCE ALLSBROOKE GRAYHURST has been chosen curate at All Saints' Church, Dorchester, Mass., and will take charge of work among the children.

THE Rev. FRANCIS J. HALL, D.D., on July 2nd addressed the Philadelphia Clerical Union on Legislation and Unity.

THE Rev. JOHN M. HAMILTON has become an assistant at St. Thomas' Church, Washington, D. C.

THE Rev. J. HUNTER, formerly a Methodist minister, has moved his family into the rectory at Bellaire, Ohio, and has taken charge of the church. He will probably be ordained deacon in June.

THE Rev. FREDERICK LEEDS will enter upon his new duties as rector of Grace Church, Fair Haven, Conn., on Trinity Sunday.

THE permanent address of the Rev. THOMAS GILBERT LOSEE, rector of St. Bartholomew's Church, is 115 West Post Road, White Plains, N. Y.

CHAPLAIN J. B. MCCORMICK, just back from France with a *croix de guerre*, preached The Message of the Crosses at All Saints' Cathedral, Milwaukee, on the Sunday after Ascension.

THE Rev. JOSEPH L. MEADE, locum tenens at Ascension Church, Wyoming, Cincinnati, has resigned to become membership secretary of the Cincinnati Y. M. C. A.

THE Rev. W. H. MILTON, D.D., rector of St. James' Church, Wilmington, N. C., will devote the next six months to the Nation-wide Campaign. During his absence services will be conducted by the Rev. T. K. Nelson.

THE Rev. STEWART U. MITMAN, Ph.D., has resigned as field secretary of the Board of Religious Education of the Province of Washington, and has become warden of Leonard Hall, South Bethlehem, Pa.

THE Rev. GEORGE MOORE in chaplaincy service during the war, is the new rector at Coldwater, Michigan.

THE Rev. EUGENE S. PEARCE, rector of Zion Church, Rome, N. Y., has been selected by Bishop Lloyd as one of the national committee of one hundred for the Nation-wide Campaign.

THE Rev. GEORGE ALEXANDER PERRY, JR., assumed the rectorship of Christ Church, Schenectady, N. Y., the first Sunday in June.

THE Rev. VIVIAN A. PETERSON, having become rector of St. James' Church, Cleveland, Ohio, should be addressed at 5507 Whittier avenue.

THE Rev. R. F. PHILBROOK assumes on Trinity Sunday his new duties as rector of St. Thomas' Church, Rawlins, Wyo.

ON Sunday, June 2nd, BISHOP REMINGTON preached the baccalaureate sermon to the graduating class of the South Dakota State College, and in the evening preached to the Christian Associations of the college. He will preach the commencement sermon at the high school in Pierre and at the University of South Dakota.

THE Rev. H. LANDON RICE, who has been in charge of St. Alban's Church, Newark, N. J., since 1911, has resigned, and will close his work on June 15th.

CHAPLAIN J. M. ROBESON, canonically connected with the diocese of East Carolina, has recently been promoted to the rank of major, and is now stationed at Camp Lee.

THE Rev. H. W. ROBINSON, rector of Darien, Ga., has been so seriously crippled with rheumatism that the vestry have paid his expenses to White Springs, Fla., for cure.

THE Rev. DR. A. W. RYAN is again able to discharge his parochial duties after nearly a month at St. Luke's Hospital, Duluth, Minn.

THE address of the Rev. D. A. SANFORD is now Anniston, Ala.

THE Rev. Dr. CHARLES P. TINKER, superintendent of the New York City Mission Society, has accepted the rectorship of Grace Church, Nutley, N. J., and expects to enter on his new work early in September.

THE Rev. JOHN WILKINS has become curate in St. Paul's Church, New Haven, Conn.

Summer Addresses

THE Rev. FRANCIS M. BANFIL has assumed charge of St. Matthew's Church, Goffstown, N. H., for the summer.

THE Rev. EDWARD DOUSE, vicar of St. George's Chapel, St. Alban's parish, Washington, left on June 3rd, by the S. S. *Santa Marta* for Kingston, Jamaica, his old home, for a four months' vacation in hopes of restoring his health.

THE Rev. FRANCIS J. HALL, D.D., is at Onekama, Michigan, for the summer months.

THE rector of St. Alban's School, Sycamore, Ill., the Rev. L. B. HASTINGS, is in residence at the clergy house of the Cathedral of SS. Peter and Paul, 117 N. Peoria street, Chicago, until September 15th. All school mail may be addressed to summer office.

THE Rev. EDWARD PORTER LITTLE is for the summer in charge of St. Peter's Church, Freehold, N. J., and may be addressed at the rectory.

THE Rev. EDMUND S. MIDDLETON has accepted the invitation of the Rev. Dr. Coddington to take charge of Grace Church, Syracuse, N. Y., during the absence of the rector on vacation, during June and possibly longer.

THE Rev. NEIL E. STANLEY, of Seabury Divinity School, Faribault, Minn., will be in charge of All Saints' Church, Denver, Colo., for the summer months.

BISHOP TUTTLE is at Wequetonsing, Mich., during June, July, and August.

THE Rev. Dr. S. N. WATSON, rector emeritus of the church in Paris, may be addressed at 135 Beach Road, Glencoe, Illinois, for the summer months.

ORDINATION

PRIESTS

COLORADO.—The Rev. JOHN S. FOSTER, deacon, was ordained to the priesthood at the Church of the Ascension, Pueblo, Colorado, on Ascension Day, by the Rt. Rev. Irving P. Johnson, D.D. The candidate was presented by the Rev. Thomas Casady, and the Bishop preached the sermon. The Rev. Messrs. A. P. Mack, D. Fenn, and DeF. Bolles assisted in the laying-on of hands. The music was rendered by the combined children's choirs of Holy Trinity and Ascension parishes. The Rev. Mr. Foster becomes priest-in-charge of St. James's, Pueblo, and St. Peter's, Walsenburg, with residence at Pueblo.

LOS ANGELES.—On the morning of Ascension Day the Rev. MORTIMER CHESTER was advanced to the priesthood by the Rt. Rev. Joseph H. Johnson, D.D., Bishop of Los Angeles, in St. James' Church, South Pasadena, Cal. Morning Prayer was read by the Rev. Pryor McN. Grant. The preacher was the Rev. Robert B. Gooden, the presenter being the Rev. Robert L. Windsor. The Litany was read by the Rev. Rufus S. Chase. The epistoler was the Rev. Mr. Grant, the gospeller the Rev. Murray Bartlett, D.D. The Rev. C. Rankin Barnes, rector of St. James', acted as master of ceremonies. The Bishop was attended by his chaplain, the Rev. Henderson Judd. There were also present in the chancel the Rev. Messrs. J. Arthur Evans, W. F. Hubbard, M. C. Dotten, Ph.D., Ellis Bishop, Albert L. Hall, and Charles E. Maimann. The newly made priest is to continue his work on the diocesen missionary staff with headquarters at Hemet.

MASSACHUSETTS.—Bishop Babcock officiated at an ordination service Friday, at Emmanuel Church, Boston, at which the Rev. S. WORCESTER PERKINS, assistant at Emmanuel for more than a year, and the Rev. ALFRED S. PREDDIS were elevated to the priesthood. The Bishop was assisted by the Rev. Dr. Elwood Worcester, rector of the church. Bishop Babcock also celebrated the Holy Communion, and the Rev. Frederick Palmer preached. Dr. Worcester presented the Rev. Mr. Perkins and the Rev. Dr. William H. P. Hatch presented the Rev. Mr. Preddis.

CLASSIFIED NOTICES AND ADVERTISING

Death notices are inserted free. Memorial matter 2½ cents per word. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. Marriage or birth notices, $1.00 each. Classified advertisements, wants, business notices, 2½ cents per word each and every inser-

tion. No advertisement inserted for less than 25 cents

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc., persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address all copy (*plainly written on a separate sheet*) to THE LIVING CHURCH, Classified Advertising Department, Milwaukee, Wis.

DIED

BLANCHARD.—On June 3rd, after long illness, in Philadelphia, Miss HARRIET BLANCHARD, for many years a communicant of Holy Trinity Church. Funeral services were conducted by her rector, the Rev. Dr. Tomkins, on June 5th from the residence.

WATERS.—At his home at Watersville, Maryland, on Friday, May 30th, SOMERSET RICHARD WATERS, M.D., in his 88th year. A beloved physician; a Christian gentleman. May he rest in peace.

WANTED

POSITIONS WANTED—CLERICAL

FULL GRADUATE VIRGINIA SEMINARY, college man, experienced and successful, good reader and preacher, Prayer Book Churchman now assistant rector in large city parish, desires rectorship. City or suburban church preferred. Could supply one or more Sundays in July. Address V. S. G., care LIVING CHURCH, Milwaukee, Wis.

SUMMER LOCUM TENENS. A PRIEST of experience will accept appointment for July and August, anywhere; don't mind heat, cold, wet, dry, high or low altitude, nor amount of work; require money consideration; prefer point near sea among seamen. Address WELM, care LIVING CHURCH, Milwaukee, Wis.

RECTOR OF LARGE CITY PARISH wants to know of opportunity to place his assistant minister as rector of small parish, preferably in a city. He has given four years' efficient and satisfactory service. Address ST. STEPHEN'S, care LIVING CHURCH, Milwaukee, Wis.

CHAPLAIN OF INFANTRY, recently decorated by the United States for extraordinary distinguished service at the battle of Château Thierry, desires parish. Address D. S. C., care LIVING CHURCH, Milwaukee, Wis.

RECTOR, GOOD PREACHER, would take Sunday duty during July, in or near New York City; musical if needed; fine voice. Address IRVINGTON, care LIVING CHURCH, Milwaukee, Wis.

NEW YORK RECTOR ON VACATION will supply in Middle West or Pacific Coast. July and August. Good reader and preacher, loyal to incumbent. Address Box 42, Alpine, N. J.

A ST. LOUIS RECTOR WILL ACCEPT supply work for the months of July or August, or both. Location optional. Address LOUIS, care LIVING CHURCH, Milwaukee, Wis.

SUNDAY DUTY FOR AUGUST, or longer, near New York. Preacher, musical if needed. Address NAIDAN, care LIVING CHURCH, Milwaukee, Wis.

PRIEST WOULD LIKE POSITION as assistant in a Catholic parish. Address HARDY, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

A CHURCH BOARDING SCHOOL for boys, eastern location, seeks the services of several men for its faculty beginning September 1919. French and English, Mathematics and Physics, Latin and Elementary work, are the groupings. Loyal Catholic Churchmen and men who can take a general interest and part in the life and play of the students preferred. Must live at the school. Give references and send photograph and state salary requirements in addition to living. Address MASTERS, care LIVING CHURCH, Milwaukee, Wis.

THE WESTERN THEOLOGICAL SEMINARY offers a permanent office position to an unmarried man who is competent to do typewriting, library cataloguing, look after the upkeep of the premises, and take charge of the offices. No bookkeeping. Address THE DEAN, 2720 Washington Boulevard, Chicago, Ill.

MATRON WANTED FOR A SMALL endowed Church home for old women. Must be active, middle-aged, and a Churchwoman. Address, stating experience (if any) and salary expected, the Rev. GODFREY WILSON, Cuba, N. Y.

PUPIL NURSES WANTED for the Children's Episcopal Hospital; one year of high school required. Address CHILDREN'S HOSPITAL, N. Main street, Mt. Auburn, Cincinnati, Ohio.

BUSINESS OPENINGS. — DOCTOR; barber; auto-mechanic; needed at once. For information address P. O. Box 73, Brushton, N. Y.

POSITIONS WANTED—MISCELLANEOUS

ST. PAUL'S AMERICAN EPISCOPAL Church, Rome, Italy. The organist-choirmaster (age 35, married) desires position in the states where there is a good opening for energetic Church musician. Expert choir trainer; recitalist—over 300 pieces. Trained by Tertius Noble, York Minster, England, 1904-1910; was his assistant there 1906-1910. Present post from 1910. Could commence duties about October. Address WM. GREEN, St. Paul's Rectory, via Napoli 58, Rome, Italy.

REV. DR. MOTTET has a friend who desires a position as organist and choirmaster. He ranks among the foremost both as an organist and a trainer of boy, adult, and mixed choir. Above and beyond his very notable professional achievement stands his fine personality, that of the inspiring Christian gentleman. Address No. 47, West 20th street, New York.

YOUNG ORGANIST AND CHOIRMASTER, Churchman, Mus.B., A.A.G.O., wishes position. Honorably discharged from army after year's service in France. Experienced. Successful trainer of boys' voices. Excellent references. Address ASSOCIATE, care LIVING CHURCH, Milwaukee, Wis.

YOUNG DIVINITY STUDENT, experienced in positions of private secretary and corresponding secretary, capable of doing stenographic work, also experienced lay reader, desires position from June 18th to September 20th. Address WILL GREGG GEHRI, Gambier, Ohio.

ORGANIST AND CHOIRMASTER, prominent Philadelphia church eight years; desires change. English cathedral pupil. Splendid recommendations. Address PHILA, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER DESIRES position. Prefer to play on trial. Recommendations A 1. Good teaching field essential. Address MUS. DOC., care LIVING CHURCH, Milwaukee, Wis.

THOROUGHLY EXPERIENCED ORGANIST and choirmaster is open for an engagement; recitalist; married, age 34. Address A. R. C. O., care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—TO MEMORIALIZE the Soldiers of America in a way to insure a permanent influence in communities is the sign of the times. Memorial organs for churches and auditoriums will receive a large share of consideration. Two great organs—Pueblo, Col., and Melrose, Mass.—contracted for with the Austin Company are potent examples of the American memorial spirit rightly directed. AUSTIN ORGAN CO., Hartford, Conn.

CATHEDRAL STUDIO.—ENGLISH CHURCH embroidery and materials for sale. English silk stoles, embroidered crosses, $6.50; plain, $5; handsome gift stoles, $12 upward. English silk burse and veil, $15, $20. Address MISS MACKRILLE, 11 W. Kirke street, Chevy Chase, Md., 30 minutes by trolley from U. S. Treasury, Washington, D. C.

ALTAR AND PROCESSIONAL CROSSES; Alms Basons, Vases, Candlesticks, etc., solid brass, hand-finished, and richly chased, 20 to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—IF YOU DESIRE organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build pipe Organs and reed Organs of highest grade and sell direct from factory, saving you agent's profits.

GUILD OF THE HOLY GHOST THE COMFORTER. Members wanted. Open to communicants of the Church. Information supplied by the SECRETARY-GENERAL, 611 S. Main street, Waupaca, Wis.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE MADE AT Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

ALTAR BREADS.—CIRCULAR ON APPLIcation. MISS A. G. BLOOMER, R. D. 1, Peekskill, N. Y.

SAINT MARY'S CONVENT. PEEKSKILL, New York.—Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

CLERICAL TAILORING—SUITS, HOODS, Gowns, Vestments, etc. Write for particulars of extra lightweight Cassock and Surplice designed specially for travelling, and complete set of Vestments (from Five Guineas). Patterns, Self-Measurement Forms free. MOWBRAY'S, Margaret street, London, W. 1 (and at Oxford, England).

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago suburb on North Western Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Morehouse Publishing Co.

BOARDING—ATLANTIC CITY

SOUTHLAND—LARGE PRIVATE COTTAGE delightfully located within two minutes' walk of Beach and Hotel Traymore. Bright rooms; beautiful lawn; table unique. Managed by Southern Churchwoman. Address 133 SOUTH ILLINOIS AVENUE, Atlantic City, N. J.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 EAST FOURTH street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms, $5.00 per week, including meals. Apply to the SISTER IN CHARGE.

BOARDING—PENNSYLVANIA

WOODLEIGH OFFERS EXCELLENT home for country life—good food, supervision of trained nurse—vacation, tired business people — convalescents — no tubercular persons taken—Farm and cottages attached—booklet. Address Miss ELIZABETH LAMB, Towanda, Pa.

BOARDING—VERMONT

THE HEIGHTS HOUSE, LUNENBURG, VT. No hay fever. To those desiring vacation in vicinity of the White Mountains this house offers great opportunity at reasonable rates. Booklet. Address A. J. NEWMAN, Proprietor.

FOR RENT—NEW YORK

LAKE CHAMPLAIN.—SHORE FRONT camp in the pines, for rent, furnished. Finest section of lake. Magnificent lake and mountain view from porch. Sand beach for children. For floor plan and photographs address C. H. EASTON, Scarborough, New York.

ONADIA CAMP FOR BOYS

A real Indian camp on the picturesque Cattaraugus Indian reservation.

On the Allegany river as it winds through the beautiful health-giving hills of southwestern New York.

Directed by experts. Physical training, trecking, outdoor life (tents only), healthful food, canoeing (optional), Indian pottery lessons (optional). Boys from 10 to 18.

Terms (no extras), $25 per week, $125 six weeks. From July 14th to August 25th. For further particulars address Rev. H. E. ROBBINS, Rector St. Mary's Church, Salamanca, New York.

SCHOOL FOR NURSES

ST. LUKE'S HOSPITAL, Newburgh, N. Y., is giving a three years' course in nursing to young women who have had at least one year high school. Graduates eligible for state registration. Apply to SUPERINTENDENT.

MISCELLANEOUS

IS THERE A FURNISHED HOUSE accommodating a dozen or more, that could be loaned or rented about one month. to a parish desiring to send tidy and respectable but poor women and girls, God bless them, to the open, healthful country or seaside where we could give them plain and wholesome food, and a brief rest for a fortnight from drudgery? Address G. C. H., 14 East 30th St., New York.

LOOSE LEAF BOOKS. A GENUINE Leather Cover. Loose Leaf Memo book. 50 Sheets paper. Your name Stamped in Gold on Cover. Postpaid 50 cents. LOOSE LEAF BOOK CO., Box 6, Sta. L, New York City, Dept. 22.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The members of the Brotherhood accept special responsibility at this time to coöperate with other Churchmen in preparation for the return to their parishes of those men now enlisted in the service of the nation.

The Brotherhood, therefore, is promoting during 1919 its new Advance Programme of accomplishment, calling to enlistment therein all the laymen of the Church. This programme has seven objectives in the work of laymen, and correspondence is invited regarding the application of the work in the parish.

BROTHERHOOD OF ST. ANDREW, Church House, 12th and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

THE BOARD OF MISSIONS

Correspondence is invited for those who wish to know what it does; what its work signifies; why the work can be helped most effectively through the Board.

Address the Right Rev. A. S. LLOYD, D.D., President of the Board of Missions, 281 Fourth avenue, New York.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

The Spirit of Missions, $1.00 a year.
281 Fourth avenue, New York.

GENERAL CONFERENCE FOR CHURCH WORK

Conference for Church Work: A General Conference. Meets at Wellesley College, Wellesley, Mass., June 19th to 30th. Directors: Rt. Rev. E. M. Parker, D.D., Rt. Rev. James DeW. Perry, D.D. For registration, programmes, or other information, apply to the Secretary, MISS MARIAN DE C. WARD, 415 Beacon street, Boston. The Summer School for Church Music meets at the same time and place.

PERSONAL

My dear, I know you have not forgotten the friend you always called "faithful", or the letters of December 8th and March 11th. I have important things to tell you. Writ to the old address, the same as in our childhood.

A. B. C.

SISTERS OF THE HOLY NATIVITY

The Retreat House of the Sisters of the Holy Nativity, Bay Shore, Long Island, is open to ladies who may wish to make a retreat, or desire a rest of a few days or longer. Address the SISTER IN CHARGE, House of the Holy Nativity, Bay Shore, Long Island.

A CALL TO ACTION CONFERENCE

CHURCHMEN! All around us the world is in turmoil. Empires are crashing to ruin, and the established order is everywhere tottering.

Has the Episcopal Church no clear word of inspiration, of faith, for the building of the new order? "If the trumpet of God gives forth an uncertain sound, who shall prepare him for the battle?"

In England, the Church Socialist League declares:

"The Church as a whole is failing to maintain the ideals and standards it has so long proclaimed, and is aiming to achieve, not the salvation of society, but the mere stability of the existing order."

Is this also true of us?

Followers of the Carpenter should always be on the side of the workers in their struggle for "life and life more abundant".

The Church Socialist League, mindful of this bounden duty, therefore, issues hereby an invitation for a "Call to Action Conference", to which all Churchmen in sympathy with Christ's challenge, "Ye cannot serve God and Mammon," are invited. This conference will take place in the club room of the People's House, 7 East Fifteenth street, New York City, Friday, June 27th, at 10 A. M.

For details of the conference address the Rev. HORACE FORT, Secretary Conference Committee, Church Socialist League, 604 Frederick avenue, Catonsville, Md

CHURCH SERVICES

CATHEDRAL SS. PETER AND PAUL, CHICAGO

Washington boulevard and Peoria street.
(Five minutes from Loop.)
Sundays: 7:30, 9:15, and 11.
Daily: 7, 8, and 6 P. M.

RESOLUTIONS

DAVID HUMMEL GREER

"The rector, church wardens, and vestrymen of St. Bartholomew's Church in the city of New York, have learned with sincere sorrow of the death in this city on Monday, May 19, 1919, of the Rt. Rev. DAVID HUMMEL GREER, Bishop of New York, and some time rector of this parish.

"Of the loss to the diocese we are unable at this time to think without deep anxiety. For fifteen years he guided the Church with wisdom, justice, and sympathy. His simple and unostentatious manner of life, his illuminated mind and unfailing courtesy influenced an ever-widening circle of friends and admirers.

"Our minds turn back in gratitude to his great ministry in this parish. A brilliant preacher, a wise and far-seeing administrator, a faithful pastor and a loving friend, he placed St. Bartholomew's Church 'as a city set upon a hill'. Notwithstanding the multiplicity of his duties and cares he never lost interest in nor affection for the parish which he so faithfully served. One of his last public acts was to participate in the service of dedication of the new church, giving thereby we hope to the future some measure of a noble and rich past. His afflicted family have our sincere and deep sympathy in the sorrow that has fallen upon them.

"On motion, made and seconded, it was unanimously

"*Resolved*, That this minute be spread upon the records of the parish, printed in the Year Book and in the Church newspapers, and that an engrossed copy of the same be sent to the Bishop's family.

"LEIGHTON PARKS, *Rector.*
"ALBERT G. MILBANK, *Clerk of the Vestry.*

RETREATS

KENOSHA, WIS. — The Sisters of St. Mary will hold a retreat for associates and other women at Kemper Hall, beginning with vespers on Monday, June 23rd, and closing with the Holy Eucharist on Friday, June 27th, the Very Rev. Frank L. Vernon, D.D., Chaplain-General of the Community, conductor.

Will those desiring to attend kindly communicate before June 4th with THE MOTHER SUPERIOR?

TORONTO, ONT.—There will be (D.V.) a retreat for women at The Bishop Strachan School, Lonsdale avenue, Toronto, from Tuesday evening, June 24th, till Saturday morning, June 28th. Conductor: The Rev. C. H. Young, rector of Christ Church, Chicago, Illinois.

Anyone who wishes to be present will kindly communicate as soon as possible, and not later than June 15th, with Mrs. DU VERNET, 42 Sussex Court, Sussex avenue, Toronto. Expenses: $4.00, with an offertory on Thursday morning to defray the expenses of the Conductor.

WEST PARK, N. Y.—The retreat for priests and seminarists at Holy Cross begins on the evening of September 22nd and ends on the morning of September 26th. Conductor, Dean Vernon. Early application is requested from those who desire to attend.

WEST PARK, N. Y.—There will be a week-end retreat for laymen at Holy Cross Monastery, on July 12th and 13th. Conductor, Father Whittemore, O.H.C. Address GUESTMASTER.

ANNOUNCEMENT

Send in your order *NOW* for Mrs. Gutgesell's Christmas Novelty Gift Book. They are made up during the summer months and consist of many beautiful Christmas cards with thoughtful greetings, enclosure cards, seals, and inexpensive Christmas gifts, neatly arranged in attractive sample books.

This plan makes it possible for Church organizations to raise money for their work in an easy way. No investment; pleasant work and splendid profits.

For information and testimonials from clergymen and organizations who have repeatedly used the plan, address Mrs. A. A. GUTGESELL, 402-406 Sixth Ave. So., Minneapolis, Minn.

INFORMATION BUREAU

While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new productions, and in many cases the materials used are superior to those available now.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church school supplies, equipment, etc., new or used. Dry goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

In writing this department, kindly enclose stamp for reply. Address THE LIVING CHURCH INFORMATION BUREAU, 19 South La Salle street, Chicago, Ill.

THE LIVING CHURCH

may be purchased week by week, at the following and at many other places:

NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)
Sunday School Commission, 73 Fifth Ave.
R. W. Crothers, 122 East 19th St.
Brentano's, Fifth Ave. and East 27th St.
Church Literature Press, 2 Bible House.

BUFFALO:

Otto Ulbrich, 386 Main St.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.
Smith and McCance, 2 Park St.

PROVIDENCE:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

Educational Dept. Church House, 12th and Walnut Sts.
Geo. W. Jacobs Co., 1628 Chestnut St.

LOUISVILLE:

Grace Church.

WASHINGTON, D. C.:

Woodward and Lothrop.

CHICAGO:

THE LIVING CHURCH branch office, 19 S. La Salle St.
The Cathedral, 117 Peoria St.
Church of the Redeemer, East 56th St. and Blackstone Ave., Hyde Park.
A. C. McClurg & Co., S. Wabash Ave.
Church of the Holy Communion, Maywood.

CEDAR RAPIDS, IOWA:

Grace Church.

MILWAUKEE:

Morehouse Publishing Co., 1801 Fond du Lac Ave.

PORTLAND, OREGON:

St. David's Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency of all publications of the Morehouse Publishing Co.)

G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

[*All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.*]

George Allen & Unwin. Ltd. London, England.

The Meaning of Reconstruction. By Demos.

D. Appleton & Co. New York.

A New Municipal Program. (National Municipal League Series.) Edited by Clinton Rogers Woodruff. $2.25 net.

Cornhill Co. Boston, Mass.

Singing Places. By Margaret Barber Bowen. $1.25 net.

Macmillan Co. New York.

The Consuming Fire. By Harris Elliott Kirk, D.D. $1.50 net.

Charles Scribner's Sons. New York.

Dictionary of the Apostolic Church. Vol. II. Macedonia-Zion. Edited by James Hastings, D.D. With the Assistance of John A. Selbie, D.D., and John C. Lambert, D.D. Cloth, $6.00.

Fleming H. Revell Co. New York.

The New Citizenship. By Prof. A. T. Robertson. $1.00 net.

PAMPHLETS

Bureau of Industrial Research. Washington, D. C.

How the Government Handled its Labor Problems During the War. Handbook of the Organizations Associated with the National Labor Administration. 25 cts net.

The Industrial Council Plan in Great Britain. 25 cts. net.

ANNUAL CONVENTIONS

SUMMARY

DULUTH voted to increase missionary stipends, and to purchase the episcopal residence. It will work with the Nation-wide Campaign.—EASTON relinquished missionary aid, endorsed the Nation-wide Campaign, changed its convention year and date of meeting.—SPRINGFIELD in its happiest synod in many years adopted Osborne Hall as a diocesan institution, raised the Bishop's salary by $1,400, and sent a message of greeting to Bishop Osborne.—WESTERN NEW YORK will coöperate in the Nation-wide Campaign. It passed canons on the payment of missionary stipends and allowing votes to women. It will secure a financial secretary.—WEST VIRGINIA adopted the *Christian Nurture Series* as official in the diocesan schools; approved the "concordat"; endorsed the principle of free pews; pledged support to the Nation-wide Campaign; and fixed the Bishop's salary at $5,000.—PORTO RICO introduced canons relating to district officers, and held its sessions in the new building erected for the school at Mayaguez.—SOUTH DAKOTA passed resolutions in support of the Nation-wide Campaign and of redistricting the western provinces.—SPOKANE will coöperate in the Nation-wide Campaign. It endorsed the League of Nations and the "concordat".

DULUTH

CONVENTION opened on June 3rd with a short service and business meeting, after which delegates and Church people adjourned to Trinity Hall, where a reception was held in honor of the fiftieth anniversary of the marriage of Bishop and Mrs. Morrison. The hall had been artistically decorated by the ladies of Trinity Cathedral, purple and gold being the color scheme, and the guests numbered into the hundreds, taxing the capacity of the usually ample hall. An orchestra and singers rendered a programme of music. During the evening Mr. James A. Brown, of Fergus Falls, speaking in behalf of guilds, auxiliaries and individuals, from all the parishes and missions, offered the Bishop and his bride of fifty years their congratulations and good wishes, and as a token of love presented them with a bag containing gold pieces amounting to more than $1,000.

The sessions of Wednesday opened with a corporate Communion for the convention and the Woman's Auxiliary. At this service the Bishop read portions of his convention address, in which he stressed particularly the lessons of the war, the advantages of the proposed Nation-wide Campaign, and desired changes in the Prayer Book.

A characteristic of the convention was the interest taken by the laymen in securing adequate financial support for the missionaries and in providing proper support of the Church's work. A substantial increase in the stipends of missionaries was ordered, and an automobile for the man having the largest field to cover was voted included in the budget. A committee was also appointed to investigate the status of the parish and missionary stipends, and to advise when necessary with vestries and boards of trustees regarding increases.

Another action of importance was that by which the convention agreed to purchase the house now owned and occupied by the Bishop for an episcopal residence.

Standing Committee—Clerical: The Rev. A. W. Ryan, D.D., the Rev. James G. Ward, the Rev. E. S. Murphy, the Very Rev. E. W. Couper. Lay: Messrs. F. W. Paine, W. E. Magner, James A. Brown, Dr. J. H. Beaty.

Deputies to General Convention—Clerical: The Rev. A. W. Ryan, D.D., the Rev. James G. Ward, the Very Rev. E. W. Couper, the Rev. E. C. Kah-O-Sed.

A committee was chosen to aid in the Nation-wide Campaign.

A missionary meeting on Wednesday evening was a departure from the usual and was justified in the interest shown and by the character of the addresses, which were given by the Rev. A. H. Wurtele, a former Dean of the Cathedral, and by the Rev. Messrs. H. G. Stacey and C. G. Fox.

EASTON

THE CONVENTION at its session in Elkton on June 3rd made advance by relinquishing the $800 appropriation from the Board of Missions which had been granted for many years. The matter had been discussed quietly by several of the clergy during the past year, but met with little coöperation. The Rev. J. D. Cummins offered the resolution, and after spirited debate, in which even the Bishop joined adversely, it was carried largely by the persistent efforts of a group of younger laymen and clergy. An effort to reconsider was lost and the diocesan missionary assessments will be arranged to care for the additional grants now necessary. A finance committee was organized to revise the entire diocesan budget and report back to the next convention.

The convention also heartily endorsed the Nation-wide Campaign after illuminating explanation by the Rev. Charles E. Betticher. The diocesan committee will consist of representatives from each county and a majority of laymen.

The report of the treasurer of diocesan missions shows a balance of over $2 500. The report of the treasurer of the Pension Fund showed that more than 99 per cent. of assessments had been paid.

The convention year was made to comply with the plan suggested by the General Convention, and the date of convention was changed to the first Tuesday in May.

The Rev. F. M. Kirkus of Delaware presented the need for help in recruiting men for the ministry, and the Rev. Hunter Davidson offered a resolution, which was adopted, requesting every clergyman to preach one sermon each year on the Christian Ministry.

The convention will meet at Sudlersville next year.

The officers of convention and diocese were all reëlected.

Deputies to General Convention—Clerical: The Rev. Messrs. S. S. Hepburn, Dunbar Gould, Henry Davies, J. D. Cummins. Lay: Messrs. Dudley Roes, Hopper Gibson, William Cooper, and Thomas Massey.

Alternates—Clerical: The Rev. Messrs. S. A. Potter, Henry Martyn, S. A. Williams, H. D. Cone. Lay: Messrs. E. B. Hardcastle, E. T. Collins, S. A. Shannahan, and Thomas Wallace.

By bequest of Miss Susan Williams, a communicant of Wye parish, the convention receives in trust $10,000 the income to be paid toward the salary of the rector of Wye Parish.

WESTERN NEW YORK

THE COUNCIL met in Trinity Church, Geneva, on June 3rd, and was the first council at which Bishop Brent has been able to preside. It was opened with prayer at 1:30 Tuesday afternoon when the Bishop delivered his address, stating, however, that owing to circumstances certain statistics required by canon must be omitted but would be compiled and printed in the Journal with the address.

In place of the usual evening service the council were the guests of Hobart College when the degree of LL.D. was conferred upon Bishop Brent and he was also made honorary chancellor of the college by the Rev. David L. Ferris for the board of trustees. A reception followed these ceremonies.

On Wednesday the business session was resumed and several important matters of business were transacted.

Considerable discussion was occasioned

by a lengthy minute presented by the Rev. Cameron J. Davis, dealing with secular problems of reconstruction, such as the relations between capital and labor, industrial reforms, and the like. Opposition was founded not so much upon the minute as upon the fact that the council did not have sufficient time to consider such a sweeping pronouncement. It was laid on the table but before adjournment was referred to a special committee and opened for discussion by Senator W. J. Tulley who moved for its reconsideration. The matter was finally referred to a special committee to report at another time.

A committee was authorized to coöperate in conducting the Nation-wide Campaign in the diocese.

An amendment to the canons was adopted permitting the missionary boards to enter into agreement with parishes and missions whereby moneys contributed shall be placed in the hands of the treasurer of the archdeaconry and the missionary board will become responsible for the salary of the incumbent.

An amendment to the canons which had been presented at the last council, was adopted permitting women who are 21 years of age, regular attendants at the services and have been contributors to their parish for at least twelve months to vote on parish matters throughout the diocese. The motion was passed by the clergy 42 to 18 and by the laymen 26 to 8.

Another important action was the decision to appoint a financial secretary of the diocese at a salary of not less than $3,000 nor more than $5,000. This action was taken upon a resolution presented by the Rev. W. A. R. Goodwin, D.D., and provides that the secretary shall be a layman appointed by the Bishop on nomination of the Standing Committee. He will take charge of the apportionments and assessments of various parishes and assist them in meeting their responsibilities. He is also to be entrusted with compiling diocesan statistics and making surveys of conditions. His term of office is to be for three years and his salary is to be financed independently of the diocesan budget.

Elections:

Secretary: The Rev. G. Sherman Burrows, 60 Park Place, Geneva.

Treasurer: Willard E. Moore, of Rochester.

The Standing Committee: The Rev. Charles A. Jessup D.D., the Rev. Cameron J Davis, the Rev. C. M. Sills, D.D., the Rev. W. A. R. Goodwin, D.D. Lay members: The Hon. S. S. Brown, Messrs. A. C. Walker, DeLancey Rankine, J. M. Prophet.

Deputies to General Convention—Clerical: The Rev. C. A. Jessup, D.D., the Rev. Messrs. David L. Ferris, John C. Ward, the Rev. W. A. R. Goodwin, D.D. Lay: The Hon. A. B. Houghton, Corning; the Hon. John Lord O'Brien, Buffalo; Messrs. J. M. Prophet, Mt. Morris, and DeLancey Rankine, Niagara Falls.

Provisional Deputies—Clerical: The Rev. C. M. Sills, D.D., the Rev. Messrs. Pierre Cushing, C. J. Davis, P. W. Mosher. Lay: DeLancey Rochester, M.D., Harlow C. Curtiss, Myron M. Ludlow, Jr., Lewis Stockton.

Deputies to Provincial Synod—Clerical: The Rev. G. S. Burrows, D.D., the Rev. Messrs. Pierre Cushing, J. W. D. Cooper, P. W. Mosher. Lay: The Hon. Messrs. W. J. Tully and A. B. Houghton; Messrs. J. M. Prophet and J. G. Buckley.

WEST VIRGINIA

THE COUNCIL, held in St. Matthew's Church, Wheeling, from May 28th to June 1st, marked the centennial anniversary of that parish, and Ascension Day, falling within the period of the meeting, was the forty-first anniversary of the consecration of the late Bishop Peterkin, in St. Matthew's Church, as the first Bishop of the diocese. These two anniversaries colored all the proceedings.

The council opened with a celebration of the Holy Communion by Bishop Gravatt, assisted by the rector, the Rev. R. E. L. Strider. The Rev. S. R. Tyler, rector of Trinity Church, Huntington, preached the sermon. The council was organized immediately after the service. The Rev. J. T. Carter was elected secretary.

In his address the Bishop reported all diocesan apportionments overpaid, and stated that the time had now come to resume the work of Church extension which had to be postponed during the period of the war. Accordingly he made a plea to the council for establishment of a home for homeless boys. The diocesan hospitals, the Sheltering Arms Hospital at Hansford and the Reynolds Memorial Hospital at Glendale, he reported doing increasingly good work; and he spoke of the necessity of greatly enlarging the former and its home for nurses. He commended to the consideration of the council the plans afoot to bring about Church Unity, and also the Nation-wide Campaign.

The Standing Committee was reëlected, except that the name of the Rev. Dudley Boogher replaces that of the Rev. W. H. Myers.

Deputies to General Convention—Clerical: The Rev. Messrs. S. S. Moore, D.D., Parkersburg; R. E. L. Strider, Wheeling; S. R. Tyler, Huntington; B. M. Spurr, Moundsville. Lay: Dr. G. A. Aschman, Wheeling; Messrs. C. A. Miller, Martinsburg; C. A. Cabell, Charleston; B. M. Ambler, Parkersburg. Alternates: The Rev. Messrs. W. P. Chrisman, Hansford; J. S. Alfriend, Charles Town; Jacob Brittingham, D.D., Wheeling; Dudley Boogher, Martinsburg. Lay: Messrs. C. L. Thompson, Huntington; J. W. Ewing, Wheeling; R. E. McCabe, Charleston; C. A. Horner, Clarksburg.

The council approved of the proposed amendments to the Constitution and Canons of the Church and also of the proposed alterations and additions to the Book of Common Prayer, with the exception of those for special occasions; and it so instructed its delegates, adding that when in doubt they were to vote according to the known mind of the diocese.

The report of the committee on finance showed that the conditions of a year ago which kept the council from giving episcopal assistance to Bishop Gravatt no longer existed. The question as to the comparative advisability of electing a bishop coadjutor or of dividing the diocese being raised, a representative committee was appointed to make careful and complete survey of the diocese and to recommend to a special council whether in its opinion it would be wiser to ask for a bishop coadjutor or to divide the diocese, and how such should be done. The Bishop later announced the meeting of this special council on Wednesday, July 23rd, at Parkersburg. The council was unanimously of the opinion that something must be done to lighten the burdens of the Bishop.

The council adopted the *Christian Nurture Series* as the official course of instruction in the Sunday schools; it approved the "concordat" with the Congregationalists; and it endorsed the principle of free pews in the diocese.

The Rev. Dr. W. H. Milton addressed the council on the subject of the Nation-wide Campaign. Considerable discussion followed. It was felt by some that the scheme outlined gave too much power to the General Boards, inasmuch as the decision as to the advisability of initiating new work or of strengthening old work would rest with them, whereas such decision should rest with the diocese. However, the council pledged hearty support, and a committee was appointed to undertake the diocesan survey.

The salary of the Bishop was made $5,000, dating from January 1st last.

The council accepted the invitation to hold its next annual meeting at Trinity Church, Huntington.

The annual meeting of the Woman's Auxiliary was held at the same time. The corporate Communion was celebrated by the Rev. R. E. L. Strider. Addresses were made by the Bishop, the Rev. Dr. Milton, and Miss Elizabeth Barber, a missionary to China, who is now on furlough. The Auxiliary planned to support a worker in the foreign field for one year. It also decided to send three travelling libraries through the diocese and thereafter to a mission field.

On Ascension Day a memorial service for the late Bishop Peterkin was held, at which the Rev. Jacob Brittingham preached the sermon—such a splendid appraisal of the character and work of the late Bishop that the council ordered it printed for distribution.

The centennial reception and banquet were largely attended. The speakers at the banquet were the Rt. Rev. N. S. Thomas, D.D., the Rev. Dr. D. W. Howard, and the Rev. L. W. S. Stryker, all former rectors of St. Matthew's Church, Bishop Gravatt, the Rev. Dr. A. B. Robinson, pastor of the First United Presbyterian Church, Wheeling, and others. Bishop Thomas was also the preacher at the centennial service Sunday morning, and the Rev. L. W. S. Stryker preached in the evening.

PORTO RICO

CONVOCATION met at St. Andrew's Mission, Mayaguez, on May 19th, 20th, and 21st, beginning with a quiet day, the programme of which included devotional addresses by the Bishop and the Rev. John Droste and a devotional conference led by the Rev. Frank A. Saylor.

The delegates came from many points, the Rev. Mr. Pilgrim from St. Thomas, the Rev. Mr. Wyllie from Santo Domingo, and the Rev. Messrs. Droste, Walter, Haughwout, and Saylor from Porto Rico. In all, twenty-five delegates were entertained, the entire party receiving their meals in the Mission house, thereby saving much time and making possible the quiet day.

Convocation was called to order on Tuesday evening, following the Bishop's address, in one of the school rooms of St. Andrew's, where the Bishop appointed committees for the coming year, and where the amendments to the canons were presented and referred to committee till the day following. Several new canons introduced refer to the duties of the secretary, the registrar, and the chancellor. The canon on "Subdeacons" was revised, to make it more conformable to conditions.

A memorial was ordered sent to the widow of a worker who recently died and another to the family of Mr. Gerhardt Monefeldt, for many years a lay reader at Mayaguez. A memorial to the diocese of New York expressed sympathy in the death of their Bishop.

Delegates elected to the General Convention were the Rev. F. A. Saylor and Mr. Frederick Holmes. Alternates: The Rev. John Droste and Mr. José Savage.

Delegates to the Provincial Synod—to meet in November—Clerical: The Rev. Messrs. John Droste, Harvey P. Walter,

Leonard Read, and Frank A. Saylor. Lay: Messrs. Frederick Holmes and Dooley; Mesdames Rafler and Anne P. Saylor.

The new buildings at Mayaguez are just completed—to house such part of the school as exists after the strenuous days of the past year—and the Convocation was the first public meeting in the new place. It is hoped that there may be a chapel soon, with rooms for the upper grades. That will make of St. Andrew's an ideal school and mission for the work in Porto Rico.

SOUTH DAKOTA

WHAT WAS probably the best and most forward looking convocation in South Dakota for many years met in Grace Church, Huron, on May 24th, 25th, and 26th. The first thing that gave it importance was the presence of the new Suffragan Bishop, the Rt. Rev. W. P. Remington, consecrated over a year, but absent overseas until about two months ago. His presence and enthusiasm did much to set the work forward, and the convocation reflected his spirit. Three other guests also brought messages of instruction and progress, the Rev. C. H. Young of Chicago, who spoke on Religious Education, besides preaching the convocation sermon on Sunday morning, the Rev. F. J. Clark, recording secretary of the Board of Missions, who told about the Nation-wide campaign, and Mr. Williams, who told of the "Welcome Home" programme the War Commission is urging upon the Church for its boys returning from France.

The addresses of the two Bishops were intensely encouraging reports of the work the Church is doing in this great state and of the wonderful opportunities that face us.

The most conspicuous and important undertaking reported by Bishop Burleson was the campaign now going on to raise $200,000 for All Saints' School. One half of this will be known as the Helen S. Peabody Endowment, the other half will be used to finish the Bishop Hare Memorial Building and make other necessary improvements in the property. The Hon. C. H. Burke of Pierre, manager of the campaign, is devoting his entire time to the undertaking. Half the sum is asked from Sioux Falls, the other half from the state at large. All Saints' School is, perhaps, the most valuable agency of service which the Church possesses in South Dakota.

Bishop Burleson reported a new venture among the Indians the Niobrara Course of Instruction. The General Board of Religious Education kindly sent to the Niobrara Convocation last year the Rev. Dr. Bradner, who held long conferences with the workers and devised a plan of instruction to run through five years, based on the Catechism and the Christian Year. It is printed weekly in a leaflet in both languages, and is being taught each Sunday in the Church service in place of the usual sermon. Thus the congregation receives instruction which the parents are supposed to take home to their children, and the workers in their calling keep in touch with the progress of the work. It is an interesting experiment in the instruction of a simple folk who speak another language. The course, only in operation since January, seems to be meeting with great success.

On Sunday afternoon a children's missionary service was held at which the Bishop's Banner was presented to the school making the largest per capita mite box offering. For the past two years the banner has been held by Grace Church, Huron, but this year it went to the Church school of St. George's Mission, Redfield, with a per capita offering of $5.68. Grace Church school, Huron, came second with $3.53 and St. Paul's Church school, Brookings, came third with $3.34. Returns so far reported raise the per capita offering for the state to 95 cents, from the 77 cents of last year.

Sunday evening was given up to discussion of great problems which face the Church to-day, such as the Nation-wide Campaign, the returning soldier, and the new organization of an executive committee to act for the Church between meetings of the General Convention.

Resolutions were passed in support of the Nation-wide Campaign, and redistricting the provinces in the western part of the United States in accordance with the suggestions of the Council of Missionary Bishops. Resolutions were also passed by the women workers as well as by the convocation whereby each of these bodies assumes $1,500 toward the salary of the Bishop. A resolution of sympathy for the family of the late Rev. William Saul, who died May 19th, was passed. Another resolution was passed of congratulation and thanks to the Rev. and Mrs. A. B. Clark, who have been missionaries among the Indians for thirty years and have raised up two sons who, though realizing and experiencing every hardship of missionary life, have dedicated themselves to follow the example of their parents. The Rev. John B. Clark is superintending presbyter of the work on the Rosebud Reservation, and the Rev. David Clark holds the same position on the Crow Creek Reservation.

Secretary: The Rev. W. H. Talmage, of Redfield.

Treasurer: Mr. C. D. Rowley of Sioux Falls.

Delegates to General Convention: The Very Rev. E. B. Woodruff, Sioux Falls; Hon. J. H. Gates, Pierre. Alternates: The Rev. Paul Roberts, Brookings; Hon. G. W. Burnside, Sioux Falls.

The long time president of the women workers, Miss Mary B. Peabody, resigned and Mrs. W. P. Remington, wife of the Suffragan Bishop, was appointed to her place. Mrs. J. H. Gates was elected secretary-treasurer of the women workers.

The convocation adjourned after three days. It need not take three days, but, valuable as the business done, perhaps, is the splendid sense of fellowship and brotherhood developed among those engaged in a common cause who seldom have opportunities to meet in this country of great distances.

SPOKANE

CONVOCATION was held in All Saints' Cathedral in Spokane on May 19th, 20th, and 21st. The first meeting was a conference on Church Music on Monday evening. Bishop Page opened the meeting and papers were read by the Rev. F. J. Mynard on The Responsibility of the Clergyman for the Music, and by Mr. Morton Jarvis, organist and choirmaster of the Cathedral, on The Choir in Relation to the Music of the Church. The Rev. W. A. Sharp, vicar of Roslyn, made an address on Training our Children to Sing.

On Tuesday, Wednesday, and Thursday mornings at Holy Communion the Bishop made an address to the clergy, afterward making them his guests at breakfast at the University Club. On Tuesday morning there was a second celebration at which time the Bishop delivered his annual address.

After a résumé of the work of the Church in the district, Bishop Page spoke particularly on the movement for a new Cathedral church building; on the Church Home for Children, which has been moved to the buildings formerly occupied by the Houston School for boys; on St. Paul's School for Girls at Walla Walla, which under the leadership of Miss Galbraith is doing remarkable work and has been filled to overflowing; upon the Council of Continental Domestic Missionary Bishops and its so-called "budget". The remainder of the Bishop's address was devoted to the need of education in our parishes and missions according to a well thought out plan. He emphasized five aims which the clergyman should have in mind. 1. He should work hard on his Sunday school; 2. He should take time to train his teachers; 3. He should have in mind the very great importance of mission study and Bible classes; 4. He should constantly remember the educational opportunity offered by guilds, men's clubs, the vestry or bishop's committee, and young people's societies; 5. He should always remember the great educational opportunity which preaching offers.

The convocation organized with the election of the Rev. H. H. Mitchell of Colfax as secretary, and he appointed the Rev. Frederick Luke of Sunnyside as his assistant.

The Bishop reappointed the standing committees of last year, adding the name of the Very Rev. W. C. Hicks, last year absent on war work, to the Council of Advice.

Delegates to General Convention: The Very Rev. William C. Hicks, D.D., Mr. J. P. M. Richards of Spokane. Alternates: The Rev. James A. Palmer, Holy Trinity Church, Spokane; Mr. H. C. Whitehouse, Spokane.

On the first day the convocation listened with much interest to the Rev. Theodore R. Ludlow of Hankow, who spoke of the Nation-wide Campaign and the necessity for a general survey of the Church. A resolution was passed requesting the Bishop to appoint a committee of survey for the district.

By vote convocation made it the duty of vestries and bishop's committees to see to it that the property under their charge be insured for at least one half its value. The canon on the board of equalization was abolished and the duties of the board were given over to the committee on finance. A resolution endorsing the League of Nations was passed by large majority, as was a resolution in favor of the proposed tentative canon looking toward union with the Congregationalists.

Under the auspices of the Laymen's League of Spokane, a very enjoyable dinner was given at the Davenport Hotel on Tuesday evening to about two hundred guests. The subject of the addresses was Union with the Congregationalists. Bishop Page acted as toastmaster and addresses were made by the Rev. T. R. Ludlow, Bishop Paddock, Dean Severance of the Northwestern Deanery, the Rev. Dr. Harper of the Westminster Congregational Church; Dean Hicks; Mr. Weeks, president of the board of trustees of St. Luke's Hospital and a Congregationalist; Mr. R. L. Rutter; the Rev. Dr. Jonathan Edwards, for years now a Congregational minister in the Northwest, and the Rev. Andrew L. Bramhall of Wallace, Idaho.

Wednesday evening was devoted to a G. F. S. service in the Cathedral at which the Rev. I. E. Baxter was the preacher.

Thursday was Woman's Auxiliary Day. At the Corporate Communion an address was made by Bishop Page and the sermon was preached by the Rev. Leonard K. Smith. At the afternoon session the president's address was delivered by Mrs. W. H. Farnham of Spokane. Mrs. Herman Page gave an address on Who is My Neighbor?, Mrs. Minnie B. Taylor of Yakima spoke on Some Factors of a Successful Auxiliary Meeting, and Mrs. I. E. Baxter of Spokane on The Purpose of the Woman's Auxiliary. Full

reports were made by the secretary and the treasurer. Mrs. W. H. Farnham was elected president and Mrs. J. C. Ralston, of Spokane, secretary.

On Thursday evening two dinners were given at the Davenport, one by Bishop Page for the clergy and the other by Mrs. Page for their wives.

INCOME AND RESPONSIBILITY IN THE ENGLISH EPISCOPATE

Discussion by Bishops of Peterborough and London—New Bishop of Chichester — Developing a Cathedral Center

The Living Church News Bureau
London, May 16, 1919

THE "opulence of Bishops" has long been an obsession in the minds of a section of the community which is misled by catch-phrases, and does not go to the trouble of enquiring into their origin or truth. The Bishop of Peterborough, in the May number of his *Diocesan Magazine*, has issued a statement regarding the inadequacy of his official income which should go far to dissipate the idea, far too commonly held, that bishops are overpaid. The Bishop of London has been equally outspoken, and, at the London Diocesan Conference held this week, presented his own "balance-sheet" to the public gaze.

His lordship said that out of a salary of £10,000 per annum, £6,500 went in income-tax, super-tax, and rates, taxes, and insurance. That left an available balance of £3,500 on which to keep the gardens at Fulham Palace, to have a motor-car, and to maintain the ten servants essential for so large a house.

The Bishop went on to say that he must part either with London House or Fulham Palace, and he had therefore decided to put the former into the hands of agents either for letting or sale. Pessimists declared that he would be unable even to keep Fulham Palace going, but he would make a great effort before parting with an historic possession of the Church for 1,300 years.

Dr. Ingram also referred to the raising of £40,000, at the beginning of this year, to assist London clergymen, who had insufficient to live on. He had been successful in accomplishing this, and had received many touching letters of gratitude. "But," said his lordship, "this scandal (for scandal it is) of the position of the clergy must never occur again." There was only one chance to stop it, and that was to have a sound, powerful Central Fund for the Church.

With regard to proposals before the Church under which the naves of churches would be open for greater use in more informal ways for the ministrations of laymen, and even of women, the Bishop said that they must not think that because he took rather stern action in regard to what seemed to him a want of discipline at St. Botolph's, Bishopsgate, on Good Friday, he was going to take a narrow-minded view about using the prophetic gifts of women in the proper way. Women were most wonderful speakers, and he would be most reluctant that their gifts should not be used in the ministrations of the Church. But he must insist that in this matter all things should be done "decently and in order".

DR. BURROWS TO BE BISHOP OF CHICHESTER

Dr. W. O. Burrows, whose translation from the bishopric of Truro was hinted at some few weeks ago, has now announced that he has accepted the See of Chichester, in succession to Dr. C. J. Ridgeway, resigned.

Commenting on this matter, the *Times* says:

"The translation of the Bishop of Truro to the bishopric of Chichester has probably been mainly prompted by the necessities of his work for the Central Council of Training for the Ministry. For some years he has taken a prominent part in its work, but the organization for the preparation of service candidates for holy orders has in the past year or two demanded constant attention, and in the future must raise many problems. In these circumstances it is natural that an opportunity should be taken to bring Dr. Burrows into more immediate contact with the central organization in London than has been possible while he has resided at Truro."

Details of Dr. Burrows' career have been already furnished, but it may be added that his tendencies are "High Church", and this fact will doubtless commend him to a diocese which has its special traditions in this direction. The Bishop has, however, shown that he is prepared to restrain the more extreme men, as is evidenced by his recent action in connection with the "Benediction" case at Cury, in Cornwall.

It may be mentioned that the new Bishop of Chichester will not be the first bishop bearing the surname of Burrows who has labored in that diocese, for his cousin, Dr. Leonard Burrows, now Bishop of Sheffield, was Bishop-Suffragan of Lewes, under Dr. Ridgeway, from 1909 to 1914.

DEVELOPING A CATHEDRAL CENTER

The Bishop of Chelmsford has appointed a committee of leading Churchmen to consider the best means of adapting the Cathedral at Chelmsford (formerly the parish church of St. Mary) to the greater requirements of the times. The matter was first considered in 1914, at the initial meeting of the Chapter after the formation of the new diocese, but was deferred, and subsequently the war rendered the project practically impossible. It is now desired to proceed with the plans as speedily as possible, and the committee will deal with proposals for (1) the extension of the Cathedral eastwards; (2) the building of a chapter house, etc.; (3) the carrying out of such alterations to the Cathedral church as may be considered necessary; and (4) the building of a small chapel at Bishopscourt, the Bishop's residence. Sir Charles Nicholson, who has already done much work for the Cathedral, has been selected as the architect.

THE SALARIES OF ORGANISTS

Dr. W. Prendergast, organist of Winchester Cathedral, has been conspicuous of late for his bold championship of the cause of the Church organists, maintaining that the scale of pay of this hardworking community has been anything but commensurate with the value of their labor. His remarks on this subject have already borne fruit in several instances where the salaries of Church organists have been increased. Speaking at a meeting of the Hampshire Association of Organists at Southampton last week, Dr. Prendergast said that the Church has shirked its responsibilities to many of its officials, clerical and lay, and the organist had waited in vain for the recognition due to him. The low standard of salaries of Cathedral organists would seem to account for the meagre allowance made to many a parish-church organist, to whom the excuse was frequently offered that, not being a whole-time worker like the Cathedral organist, he had a great deal of spare time in which to augment his salary. Dr. Prendergast claimed that the appointment he held was as an organist, and not a teacher of music, and as the Church had the first claim upon his time and services, the salary attached to the post should be sufficient for him to maintain the position he was required to occupy. The organist of Winchester Cathedral advocates coöperation amongst his brethren, and the strengthening and development of what is practically a trade union of organists, already established, and known as the National Union of Organists' Association. This union could formulate a policy in which certain trade-union principles, but none of an objectionable character, would be embodied. A vicar would still appoint any organist he chose, but if he wished for one who was a member of the union it would be necessary to comply with the terms laid down by the union. These terms would include, among other things, a minimum salary, and a safeguarding of the organist's tenure of office.

IMPROVING LABOR OUTLOOK

We may not have yet seen the end of labor troubles or industrial unrest, but the outlook is certainly brighter, and Christians cannot but recognize the working of the Holy Spirit in the increase of forbearance, mutual confidence, and charity which marked the later stages of the recent labor conferences. No doubt there are still matters which may give rise to serious disagreement; but it is certain that there is a different and better spirit abroad. Is it too much to say that, in spite of its admitted deficiencies in the past, the Church has had a large share in creating this new spirit; or too much to hope that labor will recognize how whole-heartedly the Church and other Christian bodies have supported its claims for a fuller and happier life? Labor cannot fairly say that its interests at this great industrial crisis have been opposed or ignored by any section of the Christian churches.

BIRTHDAY OF BISHOP THICKNESSE

Bishop Thicknesse, the venerable Sub-Dean of Peterborough Cathedral, has just celebrated his 90th birthday. Ordained sixty-five years ago, he has been a Canon of Peterborough for forty-four years, and was consecrated Bishop-Suffragan of Leicester in 1888. He only resigned parish work, in his living of Oxenham Magna, five years ago. One of his sons, Prebendary Thicknesse, is rector of the fashionable West-end church, St. George's, Hanover Square, and his youngest son, Lt.-Col. John Audley Thicknesse, of the Somerset Light Infantry, was killed in action in July 1916.

GEORGE PARSONS.

DEATH OF REV. WILLIAM SAUL

THE DEATH is reported of the Rev. William Saul, and Indian deacon who since his ordination by Bishop Hare in 1888, had served among his brethren of the Dakota tribe. Born in Wisconsin in 1848, at the age of nineteen he married Mareta Lightening. Twenty-one years later he was ordained deacon, and at various periods in his ministry acted as helper and catechist in the Crow Creek, Rosebud, Pine Ridge, and Lower Brule Reservations. He died on May 19th.

SPECIAL CONVENTION IN NEW YORK ON SEPTEMBER 17th

To Elect Bishop Greer's Successor — Summer Preachers at the Cathedral — Deaconess Set Apart

New York Office of The Living Church
11 West 45th Street
New York, June 9, 1919

THE Standing Committee of the diocese held a stated meeting on Thursday, June 5th. It was decided to call a special meeting of the diocesan convention in Synod Hall on Wednesday morning, September 17th, for the election of a bishop of the diocese.

Conferences had been held in several places earlier in the week. Among the subjects discussed was that of a possible division of the diocese.

An interview with the Rev. Dr. Ernest M. Stires was published in the New York *Tribune* on Saturday, June 7th, as follows:

"The convention called for September 17th cannot consider any other question than the one stated in the call, which is the election of a bishop. Therefore, the plan to create a diocese with Newburgh or Poughkeepsie as the see city will not be decided at that time. Personally, I think the plan for a division of the diocese is natural, wise, and just."

Dr. Stires was asked whether, in view of the informal balloting and the prominence given to the mention of himself as a probable successor to Bishop Greer, he would make any statement as to the results of the convention.

"Right-thinking people, deprecate the discussion of this subject in the daily papers," he said. "In such a momentous and sacred matter there is need for deep thought and prayer. It is unfortunate when the press tries to forecast.

"It is to the credit of the diocese that many names are under consideration. Before the convention meets other names will naturally come to mind. Among others I think of one who has for many years been one of the ablest and best loved men in the diocese. He was once elected to the episcopate but felt his other duties prevented his acceptance. There is no lack of good material."

CATHEDRAL SERVICES

A notable service will be held in the Cathedral of St. John the Divine next Sunday night, June 15th, at 8 o'clock. The clergy of a number of churches in the Bronx will bring their confirmation classes to the Cathedral for a united service at which Bishop Burch will officiate.

The Cathedral preachers for the summer have been announced in the following list for the 11 A. M. and 4 P. M. Sunday services:

June 15th: Canon Jones; Archdeacon Howson.
June 22nd: The Dean; the Rev. R. T. Henshaw.
June 29th at 11 A. M.: The Dean.
July 6th: Archdeacon Pott; the Rev. Stuart L. Tyson.
July 13th: The Dean.
July 20th and 27th: The Rev. Stuart L. Tyson.
The Sundays in August: Bishop Guerry.
September 7th: The Rev. F. N. Crouch; the Dean.
September 14th and 21st: The Rev. Wm. H. Garth.

A NEW DEACONESS

Bishop Burch held a special service in St. Mark's Church, Mount Kisco, on Wednesday, June 4th, and set apart Miss Augusta W. Kamczynski as a deaconess. The new deaconess will continue to work in this parish.

TO EARN THE SEMINARY DEGREE

The General Theological Seminary announces some changes in the procedure for earning the bachelor's degree in divinity. Hereafter this degree will be awarded only for work done in residence. Students who have completed with satisfactory grade the three years' curriculum for the diploma, may enter upon a fourth year of prescribed study for the degree. Those who enter with some knowledge of Greek and take the Hebrew courses may qualify for the degree in three years if they attain a grade of ninety per cent.

It is thought that the requirement of residence and the provision of a variety of definite fourth-year courses will enhance the value of the degree.

CHURCH PENSION FUND

The trustees of the Church Pension Fund have elected to the board of trustees, as successor to the late Bishop Gibson, Mr. J. Stewart Bryan, of Richmond, Virginia. Mr. Bryan is editor of the *News Leader* at Richmond, and is a delegate to the General Convention.

TRAINING IN PREVENTIVE AND RESCUE WORK

The Churchwomen's League for Patriotic Service is planning a two weeks' course of training in Preventive and Rescue Work, for women volunteers of the Church, from September 22nd to October 6th, in New York City. These volunteers are not intended to do work of those trained in these lines, but to act as aides, similar to those of the Red Cross, and help in many ways possible and where our work is weakest; particularly in the follow-up work when a girl leaves the care of the institution or society, and in the religious touch, which cannot always be by the trained worker. Lectures and discussions will take up the mornings and the afternoons be given up to practical work. Several have promised lectures so far, among them Mrs. John M. Glenn, Mrs. Pease (Church Mission of Help), Miss Stella Miner, Dr. Leonard Blumgart, Sisters of St. John the Baptist, Fr. Officer, and two of the Girls' Friendly Society. The cost of the lectures will be $5 for the course; carfare, etc., for the practical work extra. Those interested in taking this course should apply before August 1st to Mrs. Haley Fiske, Chairman, Rescue and Preventive Work, 1 Madison Avenue, New York City.

HEALING MISSION IN TRINITY CHAPEL

A three weeks' healing mission was opened in Trinity Chapel, Twenty-fifth street, on Tuesday, June 3rd. The missioner is James Moore Hickson, a layman of the Church of England.

The Rev. Dr. William T. Manning introduced the speaker of the day to the clergy and lay workers on the staff of Trinity Church and its parochial chapels.

The topic of the address was The Gift of Healing. Mr. Hickson described the method of healing and made it plain that he was opposed to Christian Science and other modern substitutes for the Gospel ministry of healing.

To reach afflicted people who are not able to come to Trinity Chapel Mr. Hickson has consented to publish his lecture with additional matter. Copies may be had of Mr. Edwin S. Gorham, No. 11 West Forty-fifth street, New York City.

The missioner, who is at Trinity Chapel every week-day morning from 10:30 to 12:30, said that he had the support of Bishop Burch, the Rev. Dr. Charles L. Slattery, and Dean Howard C. Robbins as well as Dr. Manning. He exects to return to England in August.

POSTPONEMENT OF ANNOUNCED RETREAT

Because the special convention of the diocese is called for the same week as that announced for the priests' retreat at Holy Cross, West Park, the latter has been postponed for one week. It will therefore begin on the 22nd of September and continue till the 26th.

ANNUAL UNITED OFFERING OF MASSACHUSETTS IS $7,833

Rev. Dr. Peabody Preaches the Offering Sermon — Wellesley Conference Approaches — Church School Union — Bishop Lawrence Leaves Hospital — Diocesan Honor Roll

The Living Church News Bureau
Boston, June 9, 1919

THE Rev. Dr. Endicott Peabody, headmaster of Groton School, preached the annual United Offering sermon at St. Paul's Cathedral last week. The congregation was composed entirely of women and the offering amounted to $7,833.

Dr. Peabody took for his text: "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." He touched on a variety of topics, including the peace treaty and the league of nations, but gradually narrowed his considerations to the power of womanhood in home and mission field.

Dr. Peabody deplored the increase of divorces and pictured the growing child in a home of unhappy divisions where he knows not which way to turn for sympathy and guidance. The child loses heart, and in time becomes hardened to his surroundings, and it is no wonder, when he sees the sources of purity routed.

CONFERENCE FOR CHURCH WORK

Final plans have been completed for the Conference for Church Work at Wellesley College, June 19th to 30th. The programme is unusually attractive, and certainly no more beautiful location could be secured. Through the courtesy of the college authorities the buildings will be opened to delegates for board, room, class work, study, and recreation. If the average conscientious Churchman only knew of the permanent refreshment of body, mind, and soul which is so delightfully secured at such a conference, there would be a long

standing line of men and women early in the winter, beseeching some one for a ticket of admittance.

The average vacation is far from what it seems. I can see the average vacationist now, sitting out on the front porch with a beautiful green lawn in front but with a big lady with a big ring sitting beside him. It's all right for a day or two, but no wonder that my average vacationist is pessimistic if he sits on that porch all the week. The Conference for Church Work provides an ideal vacation. There is plenty of recreation but some of the time is set apart each day for developing one's mind and soul instead of sheepishly gazing on the green lawn and then for relief looking at the big woman with the big ring and gaining the inevitable impression that the world is all going to the dogs. Present registrations show that the conference this year will be unusually large and representative, almost equalling the highest attendance of two or three years ago.

CHURCH SCHOOL UNION

The annual meeting of the Merrimack branch of the Church School Union of the Church was held in the chapel of St. Anne's Church, Lowell, on May 31st. At the opening service, the Rev. William W. Love, general missionary of the diocese, preached, stressing the importance of the spiritual in the life of the teacher. The one hundred or more delegates were welcomed by the Rev. Appleton Grannis, rector of St. Anne's. The Rev. Walton Hall Doggett was reëlected president, and Albert L. Sawyer of Trinity Church, Haverhill, secretary and treasurer. Miss Marian DeC. Ward of Boston, then brought before the meeting the interesting programme of the Conference for Church Workers, to be held at Wellesley College.

The chief speaker of the afternoon was the Rev. William E. Gardner, D.D., who outlined the helpfulness of the new and complete course of graded lessons, which the Church is evolving in the *Christian Nurture Series*. After supper in the parish house, the Rev. Malcolm Peabody and the Rev. Arthur W. Moulton delivered addresses from their experiences in connection with the religious life of our soldiers in France.

ARCHDEACONRY MEETINGS

Archdeaconry meetings are not necessarily dull and uninteresting. Reports of two recent meetings in the diocese show that such meetings can be made not only interesting but helpful. At the meeting of the archdeaconry of New Bedford in St. John's Church, Mansfield, on June 3rd, addresses were made by Chaplain William E. Patrick and Mr. Alexander H. Hadden. Three conferences were led: What is the Matter with Our Church Schools? by the Rev. Hary Beal; Uniformity in Conducting Church Services: Shall We Retain It? by the Rev. George D. Harris; Sermons and Services that Appeal to Men, by the Rev. Malcolm Taylor.

At the meeting of the archdeaconry of Lowell in Trinity Church, Newton Centre, on June 5th, strange to say, the same subject came up as in the archdeaconry of New Bedford, What is the Matter with Our Church Schools? The Rev. J. A. Furrer led the discussion. The Rev. Arthur W. Moulton led the discussion on What is Anarchy in the Conduct of Church Services?

NOTABLE MEMORIAL SERVICE

The memorial service for the members of the Sons of St. George who fell in the war, held in Trinity Church, Boston, last Sunday afternoon, was a notable one. About one thousand members of the order were present, and a sermon was preached by the Rev. Edward T. Sullivan. At the close a band in the west gallery played the American and English national anthems.

BISHOP LAWRENCE LEAVES HOSPITAL

Bishop Lawrence on Thursday left the Massachusetts General Hospital, where he has been a patient for nearly three weeks, following an operation on May 13th. The Bishop went first to his city home, and from there goes to his country home at Readville, to remain until about July 1st, when he plans to go to Bar Harbor, Maine, for the balance of the season.

HONOR ROLL OF THE DIOCESE

The *Church Militant*, official monthly of the diocese, published last week a separate supplement giving the diocesan honor roll. Trinity Church, Boston, was represented by 154 men in the army and navy of the United States; Grace Church, Lawrence, by 186 men; St. Stephen's, Lynn, by 278 men; and Grace Church, New Bedford, by 148 men. St. Cyprian's Church, Boston, had 22 of its men in the army and navy of our allies; St. Paul's, Brockton, 15; St. Stephen's, Lynn, 19; and St. Martin's, New Bedford, 35. Emmanuel Church, Boston, reports the largest number of gold stars, 13. St. Stephen's Church, Lynn, had the largest number of men in the service of our country and allies, 295.

ST. LUKE'S CHURCH, CHELSEA

On Sunday evening, June 1st, at St. Luke's Church, Chelsea, an Ascension pageant was given by members of the Church school. The pageant was written by the rector, the Rev. G. A. Barrow, Ph.D.

That same afternoon the Masonic bodies of Chelsea and their friends filled church and parish hall to overflowing. The Masonic organizations were escorted by the Knight Templar commanderies of Chelsea and of East Boston, and the rector was assisted by the Rev. R. Perry Bush, D.D., grand prelate, and the Rev. F. L. Beal, grand chaplain.

RALPH M. HARPER.

PICTURE CENSORSHIP PLANS SHOWN PHILADELPHIA CLERGY

Prove Need of Better Law — Post War Topics at Quiet Day Session—Religion and College Critics — The Bishop's Bricks

The Living Church News Bureau
Philadelphia, June 9, 1919

"COME and view the kind of films the moving picture interests would huckster among the public for its entertainment," was the graphic invitation issued to the clergy for Monday, June 2nd by Dr. Isaac W. Bagley, the city "movie" censor for Camden, N. J., to whom the Pennsylvania State Board of Censors offer the use of their projection rooms in Philadelphia. Pennsylvania, in spite of openly expressed opposition by the producers of films, has a board of censors which is doing the best it can and which really does succeed in eliminating from the pictures much matter which is not fit to view. It has a set of standards as high as the law will allow, but in all conscience the pictures which it must pass because it can not do otherwise are bad enough, and it is high time that public opinion was aroused to the need of a much better law. The position of the board is often misunderstood, as many think that they set the standards, and can eliminate anything they please. This is not the case. If the producer thinks they go beyond the law he may appeal to the courts, and as a matter of fact there have been seventeen such appeals in the past three years. It is a good sign that either the appeals were dismissed and the board sustained or the suit withdrawn in every case.

"That children shall be taught how to fight and steal and kill in film, that the thousand and one crimes which are illustrated and the vulgarities which are suggested shall be daily put into the minds of persons of all classes and all ages without restraint, is a proposal which can call forth apology or defense from no right thinking man or woman. That the people of whatever age should be made to live in an atmosphere of marital infidelity, sexual passion, and disordered and unnatural relationships, when these relationships are not positively indecent or criminal, for no reason except a theory on the part of a producer that he can make money by depicting such relationships, calls for protest, which must be legally expressed." This splendid statement is from the 1918 report of the board to the Governor of Pennsylvania.

The clergy were shown some of the pictures the board has refused to allow, and were informed of the whole situation. It is hoped that this visit will strengthen the sentiment the Board desires to arouse, and there is no doubt the clergy will demand a higher standard.

In this connection there is need that the Church as a whole use motion pictures for her own educational purposes. A tremendous field is open, and no doubt this matter will engage attention in the near future. A corporation to supply films for Church purposes would have historical scenes second to none the secular field produces, and religious education would have a stimulus that would draw young and old. It would also undoubtedly be self-supporting.

This visit of the Clerical Brotherhood was made in the afternoon. At the morning session the speaker was Mr. E. Urner Goodman, Boy Scout executive for Philadelphia, who set forth the plans of the coming Scout campaign and the relation of the Boy Scout Movement to the Church.

AT A QUIET DAY FOR THE CLERGY

"Perhaps the awful scourge of war was needed to recall us to a truer sense of the Church's mission. For is it not true that to-day religions and the Church, have a deeper hold than ever upon the hearts of men? The Christ of the battlefield has so overruled our infirmities that of all the agencies which have given splendid account of themselves through the world crisis none has proved so responsive and effective as His Church," said the Rev. Dr. L. C. Washburn at a quiet day for all the clergy who have been in war service, held at the Diocesan Church on June 2nd. The day began with a celebration of the Holy Communion by the Bishop, followed by a breakfast. Next came prayers and an opening address by the Bishop. The group then adjourned to the parish house for a con-

ference on The Attitude of the Soldier toward Religion. Extremely helpful papers were presented by the Rev. Messrs. Block and Cline, the former from the standpoint of men in the camps in this country, while Mr. Cline took up the matter as he had observed it overseas. Following lunch, the Rev. Messrs. Evans and Booth read papers on What Influence the War Had upon the Religion of the Men. Concluding, Dr. Washburn spoke on The Challenge of the Present Situation from which we have quoted above. Altogether it was a splendid day, and there will surely come out of it some definite activities.

Another meeting of the group is planned at an early date.

RELIGION AND COLLEGE CRITICS

"It is my observation that students finish their college careers with less religion than when they began them," said the Rev. David M. Steele, rector of the Church of St. Luke and the Epiphany on Sunday afternoon, June 1st, in addressing the graduating class of the Philadelphia College of Pharmacy.

"Students usually assume one of three attitudes. Some are inclined to separate religion from their teachings and do not attempt to reconcile the two; some consider religion merely a negligible quantity and give little thought to it; and others criticise it and say, 'nothing to it!' But students holding any one of these three stands are making two mistakes.

"First, the thing they are calling religion is not religion. It is the popular preaching, higher criticism, and theological preaching. No wonder they are disgusted with it. So am I. If they doubt religion because it is mysterious and cannot be solved by reasoning they are wrong, because that is the only way that religion can exist. Religion requires faith, not logic."

THE BISHOP'S BRICKS

An offering of $1,105 for the Bishop's Bricks Fund was presented at the fifth annual service held in St. Peter's Church, Germantown (Rev. S. P. Keeling, rector), on May 31st. The children of the Sunday schools and organizations of the diocese met at the parish house and formed in a procession headed by the Brotherhood of St. John of St. Peter's parish. The children carried little churches with the offering from their particular parish. An address of welcome by the rector was followed by the main address of the Bishop. The banner for the parish contributing the largest amount was awarded to St. Peter's, which gave $94. All Souls' Church for the Deaf presented $50, the silent children of God not being backward in their activity for His Kingdom.

These services have become a unique feature in the diocese, signally expressing the affection entertained for the Bishop by the children as well as by their elders; and year by year as the contributions increase they aid the Bishop to build new churches at needed points. The collection is chiefly made up of dimes, each representing a brick built into a new church, and the idea is growing in popularity.

DIVINITY SCHOOL BUILDING PLANS

A preliminary statement has been made regarding the plans of the Philadelphia Divinity School for its new buildings. It will be remembered that last year the former site was sold to the Mercy Hospital and sessions have since been held in the parish house of St. Andrew's Church, where the school began over fifty years ago. Designs presented by Zantzinger, Borie, and Medary of Philadelphia, and accepted, are wonderfully attractive and convincing. It may be added that immediately after the award a meeting of influential Churchmen was held, at which, after full discussion it was determined to proceed at once with the effort to put the whole project across in the immediate future. Details as to methods and plans have not yet been announced.

ON A SOUTH AMERICAN WATERSHED

In a Philadelphia paper appeared an item by Captain William C. Farabee to the effect that in a visit of exploration of the watershed between the Amazon and the Orinoco he came across a ferocious tribe called the Arowaks who held the belief that the original habitat of the Garden of Eden was in their domain. Then the note concludes: "These white men were surprised, however, to find in one corner of the tribal domains an Episcopal mission, and were much amazed upon entering the church to see a choir singing familiar tunes to native words."

NOTES

The Rev. G. Woolsey Hodge, D.D., has resigned as Chaplain of St. Barnabas' Guild for Nurses, and the Rev. George L. Richardson, D.D., vicar of the Diocesan Church of St. Mary, has been nominated for that position. Owing to the fact that many nurses are returning from war service, the Rev. S. S. Booth, also of the Diocesan Church, has been appointed special chaplain for war nurses. An arrangement has been made by the St. Barnabas' Guild so that members, either of the Guild or of the Emergency Aid, will be present at the Diocesan Church every morning from ten to twelve to be of any service to war nurses that may be needed.

A committee of eight laymen with Mr. Richard M. Haines as Chairman has been appointed to take charge of the distribution of the New Hymnals among the churches throughout the diocese, it having been alloted 10,000 of the second edition of 100,000.

It is reported in the newspapers that George C. Richmond, formerly a priest of this diocese and finally deposed at his own request after two ecclesiastical trials, has become a Baptist and been baptized in Calvary Baptist Church, Brooklyn, N. Y., on May 25th. It is also stated that he will become a Baptist minister.

Under the auspices of the diocesan committee of the Woman's Auxiliary a picnic was held at Valley Forge on May 28th. The visitors were taken over the historic grounds of the Revolutionary encampment and a service was held in the beautiful Washington Memorial Chapel, of which the Rev. W. Herbert Burk is rector.

EDWIN S. LANE.

SWEDISH PARISH IN CHICAGO OBSERVES SEVENTIETH YEAR

Hopes for More Effective Organization — Round Table Hears Returned Chaplains — Church Property Advantageously Sold

The Living Church News Bureau
Chicago, June 9, 1919

ST. ANSGARIUS' parish, Chicago (Rev. C. A. Nybladh, rector), is celebrating its 70th anniversary. The celebration is spread over considerable time, beginning in a festival on St. Ansgarius' Day, February 4th, and ending with solemn evensong on Whitsunday.

On May 15th, a grand concert was held at which the rector's oldest son, the Rev. Carl Oscar Nybladh of St. John's Church, Galesburg, delivered a telling anniversary address. In the evening of Ascension Day, Bishop Griswold preached the anniversary sermon, and on Whitsunday, there were two celebrations of the Holy Communion (one in English, the other in Swedish), and a sermon by the rector.

St. Ansgarius' parish was incorporated in 1849 and is the first and oldest Swedish Church (of *any* kind) in Chicago, and the oldest, save one (a little Methodist congregation) in the country. Like other parishes, it has had its "ups and downs", but many chapters in its history are of more than ordinary interest. As the parish has stood for historic Christianity and Churchmanship, many of these chapters would be found to contain startling records of modern Protestant jesuitism and nineteenth and twentieth century intolerance.

At several periods this parish has occupied an important position and exercised large influence among the Swedish population of the city and even of the entire country.

But there have also been times of depression and low vitality, and at the death of its fourth rector, the parish was in a state of near dissolution. During the last four years strenuous efforts have been made to reorganize and rehabilitate it and make it a vital force in the Americanization of the Swedish element of our people. Numerous and real difficulties have been encountered, a chief one being location in a part of the city from which the Swedish population has long since removed.

In connection with the seventieth anniversary, several plans are considered, the most desirable being raising money to secure a new property, in a desirable locality, either selling the present property or using it for social service and settlement work. This plan would not only perpetuate the parish and regain large numbers of the nearly two thousand persons confirmed here in the last thirty years, but also discharge the Church's responsibility. It can be realized, if influential Church people of Chicago will consent to become interested.

St. Ansgarius' has sometimes been called "the Jenny Lind church", as the famous singer of the North was intensely interested in its success, and in 1851 gave it one of the most wonderful Communion sets in the country.

The present rector, the Rev. Carl Augustus Nybladh, came to the parish four years ago. He is the fifth in order, his predecessors, all deceased, being, in order of their tenure, the Rev. Messrs. Gustav Unonius, J. Bredberg, John Hedman, and C. H. Herman Lindskog.

THE ROUND TABLE

The meeting of the Round Table on Monday, June 2nd, was addressed by three speakers, Mr. E. H. Stroud, the Rev. T. R. Ludlow, and the Rev. A. A. McCallum.

Mr. Stroud, a member of St. Peter's parish, asked support of the clergy for "The Laymen's League for Returned Soldiers and Sailors", which is affiliated with the central department of the Y. M. C. A. "to draw into suitable Church homes and to conserve for Christian service the returning soldiers, sailors, and marines". The fundamental idea of the League is that the laymen should carry the responsibility in following up the returned men for the Church. The Brother-

hood of St. Andrew is doing a similar work.

The Rev. T. R. Ludlow, on furlough from Hankow, China, spoke as a representative of the National Campaign of the need of work among Chinese immigrants. Mr. Ludlow, during his brief stay in Chicago, had visited some of the Chinese Christians here and attended their services. There are 6,000 Chinese in this city, some of them devoted Christians who have no patience with the many divisions in the Church which they see about them. There were 210,000 Chinese in France during the war, 8,000 of them with the American forces. They did the rough labor, Mr. Ludlow being attached to one of these labor battalions, with exceptional opportunities for ministering among the Chinese. These men are now returning to their own country. "What will be the consequences of their home coming? What will they tell of our Western civilization, and of the Christian Church? What of the struggle of the East and the West, which is bound to come? The call for missions in the East is insistent, and we can answer it immediately by ministering to the Orientals already in our midst."

The Rev. A. A. McCallum, recently returned after nearly two years in France and Germany with the 149th Artillery, had spoken at the Church Club convention dinner on some of the problems at the front, mentioning first that of intoxicating liquors. Mr. McCallum gave as another of the soldiers' problems that of sexual vice. During the time of training and fighting, there were only five cases of venereal disease reported among the battalion of 1,500 men to which he was attached. After the armistice the cases were quite numerous, but the number in this particular battalion was comparatively small. Mr. McCallum spoke of a vicious law in force while the battalion were in Germany by which American soldiers were forbidden to fraternize with the Germans on pain of punishment. They could go into a German house for immoral purposes, and, if discovered, go free! The consequence was the spreading of sexual disease. The speaker said that the work of all chaplains associated with him was particularly discouraging. Only occasional services were held, and these poorly attended. The average soldier at the front was certainly not emotionally religious. He was very human in his habits and temperament, and very susceptible to good or evil. Mr. McCallum felt, as many chaplains of the Protestants felt, that the Church was peculiarly well fitted to deal with the returned men, but that we must first get rid of our traditional coldness and aloofness.

PARISH SELLS PROPERTY AND MAY SOON BUILD

The rector of St. Paul's-by-the-Lake, the Rev. H. N. Hyde, writes: "We are making definite advance toward the consummation of hopes and plans long cherished. The beautiful property at Ashland and Estes avenues was acquired some years ago in the rectorship of the Rev. Dr. Rowley. Since then the parish house has been built upon it, but we have continued to worship in the Lunt avenue church, looking forward to the time when we might be able to sell and to erect a larger and nobler church in the better and more central location.

"At a parish meeting on Monday, May 12th, an offer from the B'nai Zion congregation of Orthodox Jews was submitted to the qualified voters of the parish, and by a large majority it was decided to accept the offer and to make the sale. This is now being done and we expect to yield possession about July 1st.

"The main floor of the parish house will be equipped for our services of worship. No structural changes will be necessary to make the auditorium churchly and reverential.

"We are not expecting to worship in the parish house very long. Interest in the new development in parish affairs is widespread, and enthusiasm is already manifest over the forward step now being taken. We see the vision of a new church, and we feel the surge of a new confidence and the glow of a new hope."

NOTES

The Church of the Atonement, Edgewater (Rev. F. S. Fleming, rector), has for some months had insufficient accomodation, and the present building is being remodelled and enlarged, giving a seating capacity of 600. The work is being done under direction of the architect, Mr. J. E. D. Pridmore, at a cost of $65,000, of which $25,000 is in hand.

For the second time the parish of St. Chrysostom's (Rev. N. O. Hutton, D.D., rector), entertained the members and associates of the Chicago Polyclinic School for Nurses at its graduating exercises on June 3rd. Dr. John H. L. Chew, president of the Polyclinic and Henrotin Hospitals, is senior warden of the parish, and Dr. M. L. Harris, vice-president of the hospitals, is also a member. Many of the nurses, including the superintendents, Mrs. Estelle Koch, and Mrs. Persons, are communicants.

Clergy of six of the parishes and missions on the northwest side of the city, organized a clericus of their own on May 13th. Meetings will be held monthly except during the summer. A general exchange among the members took place on the Sunday after Ascension Day. On the evening of Ascension a united service was held at St. Ann's Church (Rev. T. M. Baxter, priest in charge), when there were 75 in the choir, and a large congregation. The Rev. G. H. Somerville was the preacher.

CONFERENCE FOR WORKERS IN THE NATION-WIDE CAMPAIGN

A CONGREGATION of three hundred attended the public service of the Conference for Training Workers for the Nation-wide Campaign, held at St. James' Church, Chicago, on June 4th.

The conference was made up of about one hundred representative clergy and laity, men and women. At the opening service Bishop Griswold introduced the speakers, who were Bishop Lloyd, Bishop Wise, and Major-General Leonard Wood.

Bishop Lloyd characterized the campaign as "the best thing that has ever happened to the American Church." The world's problems at the time of the war were overwhelmingly material. Now men everywhere, as at the Paris Peace Conference, are realizing that these problems are primarily spiritual, and that the Church of Jesus Christ can alone solve them. Hence the undertaking of many religious campaigns, including our own. The response of the dioceses to the appeal of the Board of Missions had been universally encouraging. Sixty dioceses had replied, a proof that the movement was a united one and had God's blessing upon it. The ignorance of Episcopalians of their own Church, of conditions in the Church at home, was widespread and deplorable. We must discover her resources and publish facts about ourselves. We have in the Church the brains, the courage, the fidelity, the background, the qualities which make leaders. We need above all to make such a richly endowed Church function, and we must have the faith in Christ which makes men know. Let us rest everything we do in the Blessed Sacrament; take every problem to the altar beforehand."

Bishop Wise emphasized the crying need of publicity in the Church, and as an instance of the results obtained by live and sane advertising referred to the recent diocesan convention in Kansas, where people came in such numbers that "we could hardly accomodate them, and enjoyed the convention so much that we could hardly drive them home again".

Major General Leonard Wood, who may be said to understand national problems and difficulties as well as any of our leaders, and who appreciates the important help the Church can now give, said: "We need your help in welcoming home the men who are returning from service, four millions of them. The nation asks that you help in the tremendous and complicated work of reconstruction; in keeping good relations between ourselves and the allies; in cultivating better feeling between capital and labor; in encouraging thrift habits among our people; in advocating the use of one language in our schools, the language of the Declaration of Independence; in improving methods of education, insisting that teachers be paid a living salary, instead of the disgraceful amounts paid the average teacher now; in teaching respect for the flag and for the uniform; in combatting the evil forces so prevalent."

Three times the speaker referred to the activity of German propaganda in the country, and the need of the Church fighting its insidious methods with every agency for good. "We have come," said General Wood, "to a time when we must spend and be spent, and when we must play the game fairly."

Thursday began with a celebration of the Holy Communion. The first conference was held in the parish house, Bishop Lloyd presiding, the general subject being The Campaign. Bishop Lloyd told of its conception, Dr. Patton of its purpose and plan, and the Rev. R. Bland Mitchell of the administration of the campaign. Dr. James E. Freeman told what the campaign would accomplish for the Board of Missions; Dr. Patton what it would do for the Auxiliary to the Board, the American Church Institute for Negroes; Dr. W. E. Gardner what it would do for the General Board of Religious Education; the Rev. Dr. G. C. Stewart, what it would do for the Joint Commission on Social Service, and Bishop Wise what it would do for the dioceses.

"How the agencies can help," was the topic for the afternoon, when ten-minute speeches were given by the representatives of leading Church societies and organizations. Miss Grace Lindley spoke for the Woman's Auxiliary; Mr. B. F. Finney for the Brotherhood of St. Andrew; the Rev. Douglas Matthews for the Church Temperance Society; Mrs. Robert Gregory for the Girls' Friendly Society; Miss Mary Thomas for the Church Periodical Club, and Mrs. W. W. Wilson for the Daughters of the King.

Much of Thursday afternoon was taken up in discussion as to the appointment of a national headquarters committee. A resolution providing for this, was the result of some heated debate in which Mr. George C. Thomas and several others charged that laymen were being ignored. Following detailed explanation by Bishop Lloyd and Dr. Patton, and the lengthy talk of the Rev. Louis G. Wood, on Friday morning, Mr. Thomas offered a resolution that a national campaign committee should be appointed, consisting of the executive committee, chairman of the diocesan campaign committee. The resolution also provided that the members of the national campaign

committee resident in province, together with the president of the executive committee and executive officer of the province, should be a provincial committee.

A supplementary resolution was also passed providing for a special survey of each province and a report to national headquarters for the needs of each province not covered in diocesan surveys.

Outline of the course of the campaign during the summer and fall to the General Convention and after it until Intensive Week early in December, was given by the Rev. Louis G. Wood of the Central Offices.

A resolution giving unanimous endorsement to the campaign, with a call upon the entire Church to coöperate in carrying it forward, was passed at the close of the conference. Offered by the Rev. James E. Freeman, D.D., of Minneapolis, it stated:

"This Conference believes that the present criticalness of the world situation, as well as the unprecedented opportunity now before the Church, calls for and demands the united, consecrated, and most loyal service of its every member; that under the leadership and guidance of its Supreme Master, the Church may assume its highest and holiest obligation.

"The conference further believes that so serious and grave is the present world condition that nothing less than the action of a united and Christ-serving and humanity-loving Church can restore and maintain those institutions that alone guarantee the world's peace.

"While this conference is clearly aware that the great limitations of time and adequate materials would seem to make it desirable that any widespread effort to reach the Church should be postponed for a considerable period, the conference believes that the exigencies of the present situation, as well as the desire of the Church to make its definite contribution to the solving of the world's problems, make imperative the immediate and persistent prosecution of this timely and well conceived Nation-wide Campaign. It is true to-day, as never before that 'the King's business requires haste'."

FORMER SLAVE AT CONSECRATION OF BISHOP GREEN

AMONG THE hundreds of Churchmen who gathered in Jackson to attend the consecration of Bishop Green was Isaiah T. Montgomery, a negro citizen of Mound Bayou, Bolivar county. Montgomery, says the New Orleans *Times-Picayune*, is perhaps the best-known, most highly respected colored citizen and one of the largest land owners and planters in the state. He is one of the few old-time plantation negroes, black as midnight, but educated and intelligent, and has rendered his race and his state good service for many years by setting them a good example in thrift and correct living.

Asked why he was attending the consecration services Montgomery, a former slave on the Jefferson Davis plantation, replied:

"I was raised in an Episcopal family and Bishop Green, the first Bishop of Mississippi, was a frequent visitor to our plantation before the war, and I knew him well and loved him just as did everybody else. When I learned that his grandson was to be consecrated a bishop I just could not stay away."

Old Isaiah was the trusted body-servant of Jefferson Davis and was loyal to the Davis family throughout and after the Civil War. His son-in-law is now the strong man of the Church at Mound Bayou, a unique town composed entirely of negro people—not a white person in it.

CENTRAL COUNCIL OF G. F. S.

THE CENTRAL Council of the Girls' Friendly Society in America will meet in Cleveland, October 2nd to 7th, as guests of the G. F. S. of the diocese of Ohio. Meetings will be held in Trinity Cathedral and Emmanuel Church, and the programme, now well under way, promises much of interest. As the dates directly precede those of the General Convention in Detroit, it is hoped that many will find it convenient to attend the meetings in Cleveland.

DEDICATION OF RESTORED CHAPEL AT MOOSE LAKE, MINN.

ST. ANDREW'S CHAPEL at Moose Lake was dedicated in 1916, but destroyed in the disastrous forest fires of last October. It was the privilege of the Bishop of Duluth to dedicate on May 23rd the new chapel which has recently been erected at a cost of $2,500, and in which the first service was held on Easter Day. The building has an auditorium 50 by 24 feet, and contains in its basement a furnace room.

ST. ANDREW'S CHAPEL, MOOSE LAKE, MINN.

As this is the only brick building in the village, except the school house, its hospitality has been offered to various uses beside those which are distinctively Churchly. The Rev. T. J. E. Wilson of Hinckley is in charge of the new mission, construction upon which was begun on Bishop Morrison's initiative last January, when there were seven members in the mission.

The cornerstone of the chapel was laid on April 11th by the Masons.

IN THE CENTRAL AMERICAN FIELD

TO MAKE known the spiritual needs of his vast diocese in Central America, a world little known but with real claims upon this country, Bishop Dunn came to New Orleans at the beginning of March and has visited Mobile, Washington, Baltimore, six cities in the diocese of Harrisburg, Philadelphia, Providence, and Boston.

While the Bishop feels that his work has been supported very nobly, he has no official board behind him and only limited grants from English missionary societies. Most Americans do not know that he and his staff of fourteen clergy minister to hundreds of American families, connected with corporations in the various republics of Central America, which employ also a large West Indian population. Among the aborigines still about a million are unevangelized. No one can well doubt the claim of all these upon the sympathy of the American people.

The Bishop called attention to three immediate needs of the work:

1st. An increased staff of workers—an assistant bishop and sixteen more clergy.

2d. A diocesan boat—a schooner of forty or fifty tons with auxiliary power. At present the Bishop must go to New Orleans in order to reach the southern part of his diocese, while the smaller ports and islands are never touched by regular steamships.

3d. A much increased income—instead of $10,000 he needs $30,000 per annum to meet necessary expenses.

The stipend of an extra missionary for Nicaragua is due to the exertions of Mrs. Eugene Newbold of Philadelphia. While the Bishop and Mrs. Dunn were being entertained by the president of the Drexel Institute in Philadelphia they conferred upon the possible scheme for a University with both secondary and primary schools founded upon a strong religious basis. In Baltimore a branch of the Honduras Church Association was formed.

COMMENCEMENT AT THE ST. PAUL SCHOOL, LAWRENCEVILLE

"THE ONLY way out of the race-problem is the way of true education for life, of friendly service, of courage and courtesy, of respect for others and respect for one's self, of justice and honor, of willingness to let bygones be bygones, to forgive and forget—the Christian way. Violence is no cure for anything. Hatred begets hatred. But mutual understanding, friendliness, sympathy, readiness to put yourself in the other man's place, the effort to bring men together rather than to drive them apart—these are the forces which are doing more than has ever been done to establish the dominion of peace and good-will," said Dr. James E. Gregg, principal of Hampton Institute, closing his commencement address at the St. Paul Normal and Industrial School, Lawrenceville, Va.

Dr. William C. Sturgis, a son of one of the original incorporators of the St. Paul School, spoke on The Price of Freedom and emphasized the importance of having men and women regard themselves as public servants who find "peace, strength, and power through walking with God."

Lieut. Robert W. Fearing, graduated from St. Paul in 1895 and recently signal officer of the 367th Regiment, who won a *croix de guerre*, described the efficient service which negroes rendered through the war. To the St. Paul students he said: "Always be on your job. Equip yourself for whatever is before you. Remember that you have the destiny of a race in your hands."

Bishop Tucker presented diplomas to forty-eight graduates of the grammar department, thirteen of the senior normal, and nine trade students.

Dr. Russell, in his annual report as principal, called attention to the sacrifice last year of the school's industrial department on account of lack of funds. This department has been the pride of the school, which through it has achieved most. The policy of necessary retrenchment "has been at the awful expense of the high standard which St. Paul has endeavored to maintain."

In view of the school's great need for funds, a finance committee of the trustees will seek to coöperate with a similar committee appointed by the provincial synod, of which Bishop Rhinelander is chairman.

RETURNING CHAPLAINS

THE WAR COMMISSION reports that the following chaplains have recently returned from overseas: Edgar W. Anderson, Edmund J. Cleveland, Harry J. Chiera, Burnham N. Dell, Churchill J. Gibson.

Chaplain W. S. Claiborne, recently returned from overseas, is working at Ft. Oglethorpe, Ga.

Chaplain E. B. Collier has been ordered to Camp Zachary Taylor, Ky.

The Rev. Sherrard Billings, who was a Red Cross chaplain, has also returned.

The total amount received by the War Commission up to the present date, in cash, Liberty Bonds, and pledges, is $772,210.25.

It is hoped that certain chaplains who have had overseas experience may be sent about the country between October 1st and December 1st for conferences with the clergy and laity in regard to religious conditions in the army. The practical purpose of these conferences will be to suggest to the Church at home the way in which it may more sensitively meet the religious demands of the men.

CONSECRATION OF CHURCH AT COUNCIL BLUFFS, IOWA

THE SUNDAY after Ascension Day, June 1st, was a day of deep and abiding significance to the people of St. Paul's parish, Council Bluffs, Iowa. On that day the church building was consecrated, thirty-

REV. WILFORD E. MANN

ST. PAUL'S CHURCH, COUNCIL BLUFFS, IOWA

four years after its erection. During all those years a mortgage had been on the property. Besides the mortgage, floating debts had accumulated to the amount of nearly $5,000. On February 1 1917, the Rev. Wilford Ernst Mann became rector of the parish, and a spirit of optimism began to prevail. First the old broken and uneven brick approaches to the church were replaced by cement walks. Other repairs and improvements were made and paid for. Then the rector announced that next in order would be the payment of the mortgage amounting to $8,750 and notes amounting to $4,000. One of the vestrymen, Mr. A. D. Annis, offered $5,000 on condition that $15 000 more be raised. The people rallied under the rector's leadership and in six weeks the amount was raised and in due time the mortgage was lifted, notes and other debts paid, and more than $5 000 spent on improvements and repairs. In addition, the rector was given $2,500 by Mr. Annis, to use at his own discretion in improving and beautifying the church and rectory grounds. Good use has been made of the money. Two years ago there was hardly a spear of grass about the place, and no shrubbery or flowers. To-day it is one of the show places of the city. Everything was planned and much of the work done by the rector himself. Realizing the growing demands on the rector's time, of the rapidly expanding work, the vestry have provided a caretaker who devotes his entire time to the church and grounds.

With all this there has been a corresponding revival and increase of spiritual interest; so that the consecration of the building was an event of deep and solemn significance to rector and people. There were two early celebrations. At the first the rector was celebrant, at the second, the Rev. Coleman E. Byram, Ph.D. Morning Prayer was said at 9:30, and at 10:45 the building was thronged for the service of consecration. The Rev. John M. Francis acted as master of ceremonies. After the office of consecration by the Bishop of the diocese, the Eucharist followed, the Bishop being celebrant. The Rev. Thomas Horton was epistoler and the Rev. W. S. Leete, gospeller, and the Bishop Coadjutor preached the sermon. In the evening the Rev. Ernest Vincent Shayler, Bishop-elect of the diocese of Nebraska, was the preacher.

DEATH OF REV. T. S. OCKFORD

THE REV. THOMAS SAMUEL OCKFORD, a retired priest of the diocese of Vermont, died on June 2nd at the home of his son, the Rev. Thomas H. M. Ockford, at Port Leyden, in the diocese of Central New York, where the father had been ordained deacon and priest by Bishop Huntington.

Mr. Ockford was born in London, England, in May, 1847, but received his theological education in this country, at the Philadelphia and Berkeley Schools. He held several cures in Central New York, Connecticut, Delaware, and in Vermont, where he served at Chester from 1883-1894, and at Northfield from 1906-1917, when he retired from pastoral care but was able until Rogation Sunday to assist his son in ministrations. He was taken ill on Ascension Day, and died the following Monday.

After service at St. Mark's, Port Leyden, the body was brought to Northfield, where, after a requiem Eucharist in St. Mary's Church, it was laid to rest in the village cemetery beside his wife and a younger son, who both died during his rectorship there. The Bishop Coadjutor officiated, assisted by the Rev. F. Barnby Leach of Montpelier.

Mr. Ockford was highly esteemed by his brother clergy and by lay people who came under his influence.

HONOR TO DR. POWELL

THAT EUROPEAN friends of the United States appreciate the aid of the individual American as well as the nation in the solution of war problems is evidenced by the expressions of gratitude which have been evoked by the activity of the Rev. Dr. Lyman P. Powell, whose articles on various war-inspired topics have been published in THE LIVING CHURCH. His discussion of our duty to Belgium, both in the columns of this magazine and in a recent book, have won him a gracious message from King Albert, who indicates his democratic spirit by the expression of personal gratitude. The French Historical Academy has also indicated, in a pleasing way, appreciation of Dr. Powell's efforts to promote closer educational relations between America and France.

DEATH OF REV. C. E. A. MARSHALL

ON MAY 31ST, of heart failure, occurred the death of the Rev. Charles Edward Ambler Marshall, rector of Grace Church, Radford, Virginia, in his fifty-fifth year. The Rev. Mr. Marshall was ordained deacon in 1898, and priest in 1899, both by Bishop Gibson. He formerly served as rector of Christ Church, Luray parish, Va.; Trinity Church, Shepherdstown, W. Va; and Christ Church, Pulaski, in the diocese of Southern Virginia.

The burial services were held on the day following his death, and interment was on Monday in Leeds parish, Fauquier County, Virginia, the Rev. H. B. Lee officiating. Mr. Marshall is survived by a widow and one son.

NASHOTAH HOUSE COMMENCEMENT

LAST WEEK and the week before included eventful days at Nashotah House. The Tuesday and Wednesday before Ascension Day were spent as days of retreat, with meditations given by the Rev. Dr. Barry of the Church of St. Mary the Virgin, New York. They were stimulating and helpful as might be expected. Dr. Barry also preached on the Feast of the Ascension.

On the Sunday in the octave of the Ascension the Bishop of Milwaukee ordained to the priesthood three of his own deacons, and at the same time, acting for the Bishop of Fond du Lac, three candidates for the priesthood from that diocese. Perhaps never was there a more solemn and inspiring service at Nashotah, and many visitors took part in the services and enjoyed the loveliness of the place on this June day.

Commencement was held on June 4th. The matter of outstanding interest was the announcement by the Dean of plans for the ensuing year. The preparatory department, for three years carried on at Racine College, will be brought back to Nashotah. In view of this the trustees have elected two new instructors whose duties will include teaching both in the seminary itself and in the preparatory department. The Rev. Frank Gavin, of the American branch of the Society of St. John the Evangelist, Boston, will on the nomination of the Dean be head of the preparatory school and teach apologetics in the seminary. The Rev. Charles P. Otis, of the same Society, will likewise instruct both in seminary and preparatory school.

It will be possible, it is thought, to accommodate both departments in the seminary dormitories known as the "Cloisters". The new instructors will live in dormitory with the students, a separate house being assigned to the preparatory school.

These two nominations made by the Dean after consultation with the Society of St. John the Evangelist, and unanimously confirmed by the trustees, are felt to be full of promise, and the announcement is received with general satisfaction.

The solemn Eucharist in which the Bishop of the diocese fully vested took his part was preceded as is customary at commencement by the bidding prayer, after which the alumni prizes were awarded to the successful competitors in each of the three classes. Next followed the giving of the diploma of the house to five of the seven students finishing their seminary course this year. Those receiving this diploma were, from the diocese of Milwaukee, the Rev. Louis Matheus,

the Rev. Frank H. Frisbie, and the Rev. Frederick G. Williams; and from the diocese of Fond du Lac, the Rev. Chester A. Taylor and the Rev. Basil Murdin.

The degree of B.D. was conferred on the Rev. Clark L. Attridge, the Rev. John E. Bailey, and the Rev. Richard M. Doubs, of the class of 1918.

At the Eucharistic office the Dean was celebrant, the Rev. Kilian A. Stimpson acting as deacon and the Rev. Vivian Peterson as subdeacon.

The Rev. Spence Burton, S.S.J.E., was the preacher. "Babel or Bethlehem, which?" were the opening words of the sermon, which after reciting the Genesis narrative of the building of the tower of Babel, and comparing with it the Gospel message of the Incarnation, presented in contrast the world's plan for reaching heaven with the divine plan for man's salvation. It was the contrast between natural and revealed religion, manufactured and supernatural religion, religion aiming at the exaltation of man and religion founded on the condescension of God in the humiliation of the Eternal Son. Following the service visiting clergy, alumni, and invited guests sat at luncheon in Shelton Hall.

BEQUESTS

THE WILL of Mrs. J. B. Pearce adds $500 to the endowment fund of St. Mark's Church, Coldwater, Mich. The new rector, the Rev. G. S. A. Moore, expects to be released from the nation's service and to enter upon his rectorship at once.

MEMORIALS AND GIFTS

TRINITY CHURCH, Iowa City, Iowa (Rev. Paul B. James, rector), has received a new chalice in memory of Mrs. Annabella E. Aldous. The chalice was blessed by Bishop Longley on May 11th.

A PRIE DIEU has been placed in the baptistry of St. Thomas' Church, Washington, D. C., in memory of Bernie Porter Edwards, only daughter of General and Mrs. Clarence R. Edwards, who died during the influenza epidemic.

ON THE EVENING of Ascension Day Bishop Brewster consecrated the organ chimes recently given to Christ Church, West Haven, Conn. (Rev. Floyd S. Kenyon, rector), by Mr. and Mrs. C. H. Davis in memory of their son Leonard Seymour, who gave his life to his country during the great war.

IN MEMORY of Mrs. Baier, who died on December 29th, two great candelabra have been presented to Trinity Church, New York, by her husband, Dr. Baier, organist at the church for twenty-two years. Mr. Thomas Nash made special designs for the new candelabra, which will stand on either side of the altar in the sanctuary and harmonize with richly carved oak stalls and other furnishings recently acquired.

THE CORCORAN ART GALLERY has presented the Cathedral with four oil paintings from the collection of Mr. and Mrs. Lothrop Bradley. One, a copy of the Sistine Madonna, has been taken, it is said, for the original. These paintings, now in the National Cathedral School for Girls, will eventually be housed in the Cathedral Library, which is to be one of the group of buildings on the Cathedral Close at Washington, D. C.

A BRONZE TABLET was blessed by the Bishop of California on his annual visitation to the Church of St. Philip the Evangelist, Fruitvale, on the Fifth Sunday after Easter. Its inscription reads:

"In Memoriam.
Rev. MARDEN DEWEES WILSON.
First Rector of St. Philip's Church.
Born November 18, 1851. Died April 2, 1919.
Blessed are the pure in heart, for they shall see God."

At the same service, the Bishop instituted the Rev. H. H. Kelley as rector of the parish.

CALIFORNIA

WM. F. NICHOLS, D.D., Bishop

Convocations—Rallies for Men—Summer School

THE THREE convocations have had rousing Spring meetings in May, inaugurating a diocese-wide to arouse the layman to greater realization of responsibility. The programme at each convocation was instinct with the desire to fulfil its missionary character, to deepen the spiritual life in organized centres and extend the Church's service wherever it has hitherto failed to reach.

RALLIES FOR MEN were held in San Jose, Oakland, and San Francisco, gathering some five hundred men to listen to inspiring addresses made by Major Sanborn on the need of a personal faith. These rallies will be followed by gatherings in each parish to work out the advance programme of the Brotherhood.

THE ANNUAL summer school provided by the Board of Christian Education met this year in the new Y. M. C. A. building on Sutter street, San Francisco, opening on June 2nd with an address on A United Christianity at Work by the Rev. Dr. Guild of New York, representing the Inter-Church Work of the Federal Churches. The curriculum for the four days included lectures on The Land of the Bible, by the Rev. Dr. H. H. Powell; The Science of Religion, by the Bishop of San Joaquin; Religious Pedagogy by Prof. C. E. Rugh, Ph.D,; The Christian Nurture Lessons, by the Rev. R. M. Trelease, and Religion and Democracy by the Rev. Henry H. Shires.

A SUMMER VACATION conference is planned for the churches of the diocese at Asilomar, from August 19th to 26th, a week of spiritual, intellectual, and recreational pleasures.

THE CLERGY of the Bay Cities, forming the clerical seminar, on May 19th listened to a comprehensive paper by the Rev. Dr. H. H. Powell, on Church Unity and the proposed canon concerning ordination of ministers of other Christian bodies.

CONNECTICUT

CHAUNCEY BUNCE BREWSTER, D.D., Bp.
E. C. ACHESON, D.D., Suffr. Bp.

Summer School of Theology for Soldiers—Vacation Houses—Conference on Rural Problems

A SUMMER SCHOOL specially designed for young men returned from the National service is to be held for ten weeks, beginning July 1st, at the Berkeley Divinity School, Middletown. Professors from five different theological seminaries are giving their services gratis, and there are already sixty-five applications for admission.

A VALUABLE summer work is being carried on by St. Paul's Church, New Haven (Rev. Henry Swinton Harte, rector), at St. Paul's Vacation House, at Oyster River on Long Island Sound, From the house there is a wonderful view of the Sound and in front of it there is a splendid, safe beach, reaching out over a mile at low tide. During the hot months the children of the parish in groups of thirty or more at a time spend a week or two at nominal charge at the house, which is in charge of a matron and an efficient staff. During the early part of the season there is a picnic of some parish organization at the house every day or two. The house has been largely improved and refurnished for the present season at a cost of several hundred dollars.

MR. ROBERT SCOVILLE, state food administrator, has made a substantial gift of additional rooms to the Girls' Friendly Society Vacation House at Canaan, and Mr. Clifford Perkins of Hartford has given the furnishings for them.

THE ANNUAL Conference on Rural Problems is to be held again this month at the Berkeley Divinity School, Middletown.

THE BROTHERHOOD of St. Andrew is showing healthy growth throughout the diocese. This year, in addition to the revival of a number of old chapters, five new ones have been established and as many more will be formed in the fall.

THE BISHOP in his recent convention address had these telling words to say of the Church's work in the world: "It is just now the popular fashion to caricature and then criticise the temper and attitude of the Church. Criticism is an easy substitute for constructive thinking. Certainly in a time like the present period of transition and reconstruction it is not for the Church to have the backward look of an antiquarian society or to cherish the listless complacency of a comfortable club. It is time for the Church to be awake and alert to imperative demands of opportunity, and sensitively responsive to the prophetic spirit brooding over the chaos and out of its confusion bringing in the better things to come. It is the time for thorough survey of the situation confronting us, and of our means and methods. It is time to be emphasizing the great essential principles of Christianity and to be ready to move forward in the light and might of Christian truths regarding God and man."

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop
CHARLES FISKE, D.D., LL.D., Bp. Coadj.

Building Fund Nearly Completed

THE $40,000 FUND for the new parish house of Christ Church, Binghamton, is practically complete.

DULUTH

J. D. MORRISON, D.D., LL.D., Bishop

New Field Opening at St. Cloud

A NEW WORK of considerable promise has been started by the Rev. Geo. E. Renison in St. Cloud. A Sunday school opened last fall now has an attendance of about forty children. The school meets on Sunday afternoons in the office of the Pau Motor Company. Two lots have been donated for a church and it is hoped that arrangements can be made to build during the summer.

EAST CAROLINA

T. C. DARST, D.D., Bishop

Woman's Auxiliary—Ministering to Convicts

THE WOMAN'S AUXILIARY and parochial societies have united to secure a field secretary, and have chosen Mrs. A. M. Wadell of Wilmington, who has served since June 1st.

ONE OF THE North Carolina state convict camps will be located for some time in the neighborhood of Goldsboro, Wayne county, and the Rev. J. H. Gibboney, rector of the

parish, has been requested by the chief guard of the camp to preach twice every month and otherwise minister to the inmates.

FOND DU LAC

REGINALD HEBER WELLER, D.D., Bishop

Death of Emilie Irwin at Green Bay

CHRIST CHURCH, Green Bay, has recently suffered great loss through the recent death of Emilie Irwin, one of its oldest members and descendant of a long line of parish benefactors. All her life she had been actively associated with the church. Her main interest was centered on the altar and even failing health did not prevent her participating in the work of the Altar Guild. The funeral was attended by the vestry and societies of the church.

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop

New Building Secured for Colored Churchmen

COLORED CHURCH PEOPLE in Harrisburg have been worshipping in a building, constructed for them but not well located. So another property, at Forster and Cowder streets, contiguous to the colored settlements, has been secured and fitted for purposes of worship. This commodious and comely room was formally opened on June 1st, the preacher at the moring service being Archdeacon Dorwart, who was also the celebrant, assisted by the minister in charge, the Rev. W. M. Parchment. A second service was held in the afternoon when addresses were made by the Rev. Messrs. Appleton, Post, and Heilman of the local clergy, and by a colored Presbyterian and a colored Methodist. In the evening the sermon was by the Rev. O. H. Bridgeman. The windows in the newly prepared building, all memorial, kindly donated by friends, are not yet entirely finished, but will be finished and dedicated on Sunday, June 29th.

HOME-COMING DAY was observed in Blossburg (Rev. Alan Pressley Wilson, in charge) with a confirmation class of twenty-four, including the rector's son. Several of the class had returned to their old home church for their confirmation.

IOWA

T. N. MORRISON, D.D., LL.D., Bishop
H. S. LONGLEY, D.D., Bp. Coadj.

At Iowa State University—Post-Convention Notes

THE REV. PAUL MICOU, Collegiate Secretary of the G. B. R. E., spoke to the Morrison Society, the Church students' society of the Iowa State University at Iowa City, at a supper given in his honor on the evening of the 15th, when he received the formal application of the society for recognition as a unit of the National Church Students' Council.

AT THE annual meeting of the Board of Missions held at the close of convention in Davenport the following were elected officers: The Rt. Rev. Harry S. Longley, D.D., vice-president; the Rev. W. P. James, secretary; and the Rev. John M. Francis, treasurer.

MR. E. D. WILLIAMS, a secretary of the Brotherhood of St. Andrew, addressed the convention on Monday afternoon May 19th in the interest of organizing Church Welcome Committees. Mr. Williams is visiting each parish in the diocese in the interest of this work.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Conference on Church Teaching—Archdeaconries—Cathedral League of Women

A THREE DAYS' conference of rectors, officials, and teachers was held in Grace and St. Peter's Church, Baltimore, from May 26th to 28th the aim being to unify the Church's educational system. The Rev. Dr. Wm. E. Gardner directed the sessions, lend-

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SELDEN PEABODY DELANY, D. D., Editor

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ing expert opinion and making necessary suggestions. The Rev. Dr. Philip Cook was chairman. Fifty parishes were represented. It was decided, with the concurrence of Bishop Murray, to put at the head of Sunday-school activities throughout the diocese not only a salaried director of religious education but a normal faculty of fourteen experts, each to be paid an honorarium, to direct in the fourteen divisions of teacher work devised in the *Christian Nurture Series*, which has been issued after ten years of study by the General Board of Religious Education of the Church. Three centers will be established in Baltimore as follows: The Church of St. Michael and All Angels, the Church of the Prince of Peace, and the Church of the Messiah. The work will be inaugurated next fall with a minimum of two courses to a school, and continue until all are organized. The grade teachers will conduct monthly classes. Miss Jane Millikin, who for a number of years has directed teacher training in the diocese, was unanimously chosen as director of the new normal school of Religious Education. The Bishop endorsed the movement, declaring that clergy and laity must seek the possibilities (and not stress the difficulties) of this important movement forward.

THE ARCHDEACONRY of Cumberland met in Antietam parish, Washington county, on May 19th to 21st. The archdeaconry of Towson held its spring meeting in Sherwood Church, Cockeysville, on June 12th, when one feature was the unveiling of a memorial tablet in honor of the late rector, the Rev. A. T. Pindell, who died last December in his 78th year, after more than forty years in Sherwood parish, where he was rector emeritus at the time of his death. The Baltimore archdeaconry will hold its meeting on June 18th at the Diocesan House, in connection with the May meeting of the clericus.

THE CATHEDRAL LEAGUE OF WOMEN will hold their annual open-air meeting on June 17th, at four o'clock, on the grounds of the Cathedral. One of the special features this year will be the presentation to the Cathedral Foundation of a souvenir relic brought back from the dismantled Rheims Cathedral by Canon Arrowsmith, who served as chaplain in France during the war.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Institution—Church Home—Street Service Movement

A LARGE congregation assembled in St. Stephen's Church, Wilkinsburg, on May 21st, for the institution of the Rev. William Porkess. In the absence of the Bishop the Rev. Alexander Vance, D.D., president of the Standing Committee, was the institutor. The special preacher was the Rev. R. E. Lee Strider. The following priests of the diocese took part: The Rev. Dr. Wyatt Brown, the Rev. Messrs. W. N. Clapp, H. L. Drew, and M. S. Kanaga. The Rev. Thomas D. Edgar, D.D., pastor of the Second United Presbyterian Church of Wilkinsburg, was delegated by fifteen neighboring churches of Wilkinsburg to make an address of welcome. Immediately after the service a large informal reception was held.

THE ANNUAL supper and bazar of the Church Home took place on May 22nd, when considerable money was raised toward the expenses of the Home, which is now caring for about sixty-five children and thirteen old ladies.

THE SEMI-ANNUAL meeting of the Pittsburgh branch of the Woman's Auxiliary took place on Friday, May 23rd at St. Thomas' Memorial Church, Oakmont, beginning with a celebration of the Holy Communion by Bishop Whitehead. Addresses were made by the Bishop of Cuba. The United Offering, amounting to over $800, was presented.

SUNDAY AFTERNOON, June 1st, on the corner of Smithfield street and Second avenue, Pittsburgh, the Street Service Movement, under the auspices of our city churches, began its seventh year. The Rev. William Porkess and the Rev. Walter N. Clapp were the speakers. The congregational singing of mission hymns was under the leadership of an able director of singing, and selections were rendered by four professional instrumentalists. Five hundred message cards were freely circulated among the crowd. In attendance and interest this opening service proved best in all the seven years. Many city parishes were represented by willing Christian workers.

SOUTH CAROLINA

WM. A. GUERRY, D.D., Bishop

Woman's Auxiliary

THE ANNUAL CONVENTION of the diocesan Auxiliary, held in Sumter from May 21st to 23rd, was largely attended, and probably the most successful ever held. Mrs. Wm. P. Cornell presided and the opening service was conducted by Bishop Guerry. The United Offering amounted to more than $1,000. The second evening was devoted to a missionary exposition, conceived and carried out to stimulate interest in the work in the mission fields. Elaborate exhibits sent from the Missions House were supplemented by numerous articles contributed by different schools and missions, and five-

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minute talks were made by returned missionaries and others who had actually worked in the mission fields. One important matter taken up by the convention was the Church work among the negroes, on which a very able address was made by the Rev. E. A. Penick. Other addresses were made by Deaconess Goodwin, the Rev. A. R. Mitchell, and Miss Ida McCullough, former missionary to Porto Rico. The closing meeting was turned over to the Rev. Louis G. Wood, who presented the Nation-wide Campaign, and appealed for whole hearted support. Mrs. William P. Cornell was elected president, and Mrs. Thomas Hazelhurst secretary, both being from Charleston, where the next annual meeting will be held.

TENNESSEE

THOS. F. GAILOR, D.D., Bishop

Convocation Meets in Sections

INSTEAD OF having the summer meeting at one place the convocation of Nashville (Rev. A. C. Killeffer, dean) will on June 25th-26th send four clergymen each to some five localities where they will have the same programme simultaneously. The places selected have the services of the church only irregularly.

THE DAUGHTERS OF THE KING of Nashville, who successfully waged a campaign for $12,000 in March, are preparing to build a new house for their clinic and settlement work.

WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop

Effective Easter Awakenings—Attractive Friday Services—Moving Pictures Show Michigan Chaplains

BISHOP MCCORMICK is not likely to be home from France before August. Meanwhile, Standing Committee, Board of Missions, Archdeacon, and other workers are doing all in their power to encourage the missions, to fill the vacancies, and make the Bishop a "proud and happy man upon his return".

AT ST. THOMAS' CHURCH, Battle Creek, the Easter offering was $400 larger than asked for, and the Church school mite box offering was the largest on record. At St. Paul's, Dowagiac, a boy choir sang for the first time. The Church school has nearly doubled in size during the past two months, and a junior branch of the Brotherhood has been formed with ten boys enrolled.

AT THE Church of the Epiphany, South Haven (Rev. Kenneth Ives Rice, priest in charge), the Easter offering cleared the mission of all indebtedness and left a balance toward the parish house fund, which now amounts to about $2,000. The mission is hoping soon to be admitted into union with the diocese as an incorporated parish.

EMMANUEL CHURCH, Hastings, is preparing to build a parish house.

ST. JOHN'S CHURCH, Ionia, is clear of debt.

AT ST. LUKE'S CHURCH, Kalamazoo, the congregation made an Easter offering of over $10,550, paying off all debts and providing for needed repairs.

MOVING PICTURES being shown about the country present the Michigan troops of the 126th Regiment in the preparatory camp at Waco, in training in France, and finally on parade at their welcome home. Chaplain F. S. White, formerly Dean of St. Mark's, and Bishop McCormick's son, Chaplain J. Brian McCormick, are both featured with words of praise.

AKELEY HALL, Grand Haven, the diocesan Church school for girls, held its annual commencement on June 3rd. In the absence of the Bishop, the Rev. G. P. T. Sargent presented the diplomas, the address to the graduates was given by the Very Rev. L. F. Potter, and the Rev. Walter F. Tunks delivered the baccalaureate sermon.

AT HOLY TRINITY, Manistee, the evening Litany and Confirmation instruction begun in the chapel attracted such numbers that it was found necessary to transfer the services to the church.

WESTERN NEW YORK

CHARLES HENRY BRENT, D.D., Bishop

Holiday House of the G. F. S.

THE GIRLS' FRIENDLY SOCIETY of the diocese through its holiday house committee has again rented the Trafton cottage at Canandaigua Lake, which will be opened to members, married branch helpers, and associates of the Society on June 28th. The very reasonable terms on which the benefits of this house are offered to its members make a very important element in the value of the Girls' Friendly Society.

Educational

THE BUILDINGS of Hopkins Hall have been placed at the disposal of the Y. W. C. A. for a Vermont leaders' conference, June 28th to July 5th. Miss Ruth Coit, field secretary of the North Eastern district, and Miss Marion Gary of Rutland, the Vermont representative, will be in charge of the conference.

ST. AUGUSTINE'S SCHOOL, Raleigh, N. C., one of the largest schools for colored boys and girls in the country, closed a successful year on May 29th, when twenty-one graduates received diplomas. The commencement sermon was preached by Bishop Demby, and the address to the graduates was made by Dr. J. Y. Joyner, former superintendent of Public Instruction of the state.

ONE HALF the fund of $200,000 for All Saints' School, Sioux Falls, S. D., has been already raised. As mentioned in the South Dakota convocation notes, one half this fund was to be raised in Sioux Falls, and the other half in the state at large. The chairman, C. H. Burke, announces that Sioux Falls has contributed its share in just eighteen days, in sums varying from $25 to $3,000.

THE ANNUAL exercises connected with the graduation of nurses from the training school of the St. Margaret Memorial Hospital, Pittsburgh, were held on May 18th and 20th, in the hospital chapel. On Sunday the baccalaureate sermon was preached by the Rev. Edwin J. Van Etten, and on Tuesday afternoon the commencement address was delivered by the Rev. Edward S. Travers, D.D. Bishop Whitehead gave his blessing to the graduates. An informal reception followed the exercises.

ST. MARY'S SCHOOL, Raleigh, N. C., closed its seventieth year on May 27th. Bishop Mikell preached the commencement sermon on the previous Sunday, and Monday was class day. The address to the graduates was delivered by John Joseph Bryan, publisher of the Richmond *News Leader*, and the diplomas, prizes, and certificates were awarded by Bishop Cheshire. The year, in

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spite of most inauspicious beginning, has been very successful. A campaign is well under way to provide an extension and endowment fund.

ST. MARY'S SCHOOL, Knoxville, Ill., which at Eastertide completed the first year of its second half century, observed its graduation ceremonies on June 4th. The graduation exercises, at which the address was made by the Rev. Harold Linwood Bowen, were followed by the office of installation for the new rector, the Rev. Francis L. Carrington, LL.D. The school graduates seven members in the school of arts, and one in the school of singing. Upon these diplomas were conferred by the Bishop of Quincy, and the cross of honor by the retiring rector, the Rev. C. W. Leffingwell, D.D., who founded the school fifty-one years ago.

THE BACCALAUREATE sermon for St. Alban's School, Washington, was preached on the afternoon of Sunday, May 25th, in the Bethlehem Chapel of the Cathedral by the Rev. Dr. George William Douglas. Commencement exercises were held on the 26th. The Bishop conferred diplomas upon five boys, and delivered the address. Out of seventy-nine graduates of this young school, fifty-one are known to have been in active war service; beside a number of non-graduates. Three graduates gave their lives. The corporate Communion took place on Sunday, June 1st, in the Little Sanctuary. The final chapel and prize day exercises were on June 2nd.

CLOSING EXERCISES of Bishop Hopkins Hall were held on Thursday, June 5th. After Yeats' play *The Land of Heart's Desire*, prettily performed in the grounds of the school, and a garden party, attended by a large number of friends, the closing service was held in the chapel. Before distributing the diplomas, Bishop Hall made his annual address, incorporating considerable portions of Miss Constance Maynard's article on "We Women" in the *Hibbert Review* for April. Five diplomas were given, marking successful completion of college or general course by three girls from Vermont and two from other states. Evensong was then sung, and a good school year, notwithstanding the war and the influenza, was concluded. A modified system of student government has been introduced this year, with happy effects.

GLEN EDEN, the Church boarding school for girls at Poughkeepsie N. Y., for the last nine years, is to be removed in July to Stamford, Conn., in occupancy of an estate purchased for it, which is on high ground overlooking Long Island Sound. The newly acquired buildings are of solid cut granite, comprising an immense residence of French chateau design, a gymnasium 100x50 feet, and a schoolhouse 150x50 feet. The grounds have about fifteen acres, laid out by the landscape architect of Central Park, New York City. Dr. and Mrs. Frederic Martin Townsend will continue management of the school as owners and directors. At the recent commencement eighteen girls were graduated, the address being delivered by the Rev. Francis S. Smithers, Jr. rector of St. Paul's Church, Poughkeepsie.

THE ALBANY CATHEDRAL SUMMER SCHOOL opens its fourteenth annual session at the Cathedral of All Saints, Albany, N. Y., on Monday, June 23rd, continuing in session until the following Saturday. Neither lecturer nor official of this school receives anything except the gratitude of his pupils for his labor, as the school is purely voluntary in this particular. There will be three lectures each morning, one each afternoon, and on each evening a conference. Morning prayer and evensong will be said daily, with a celebration of the Holy Communion in the Cathedral. The fee admitting to any or all lectures is $5, and a similar fee pays the board bill for the entire period. The Rev. G. H. Purdy of Warrensburgh, N. Y., will gladly supply information beyond what is given in this notice, and should also receive checks made out to him as treasurer. Among the lecturers this year are the Rev. Richard Morse Hodge, D.D., of Columbia University, who gives four lectures on Americanism; the Rev. Dickinson S. Miller, D.Sc., of the General Seminary, who gives four lectures on The Message of the Prayer Book for Our Time; and Dean Ladd of the Berkeley Divinity School, who gives a course of similar length on The Social Task of the Church. The Rev. Loring W. Batten, Ph.D., of the General Seminary delivers Four Studies in the History of Israel. The Rev. Phillips E. Osgood, the Very Rev. George Lynde Richardson, D.D., and Dr. Gardner of the General Board of Religious Education are also on the faculty.

"FROM FAILING HANDS"

BEFORE THE WAR the German missions had 2,400 missionaries (including missionaries' wives) in non-Christian lands. They employed 9,000 native helpers, had 240 000 in all grades in their schools, and 720,000 baptized Christians. The annual income of these societies was $2,250,000. Almost the entire number have been withdrawn, and the work they carried on (mostly in British and German territory) must be taken up by others. Europe cannot now give much aid, states the *Christian Workers Magazine*, hence the responsibility to care for this work rests with the missionary societies of North America.

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